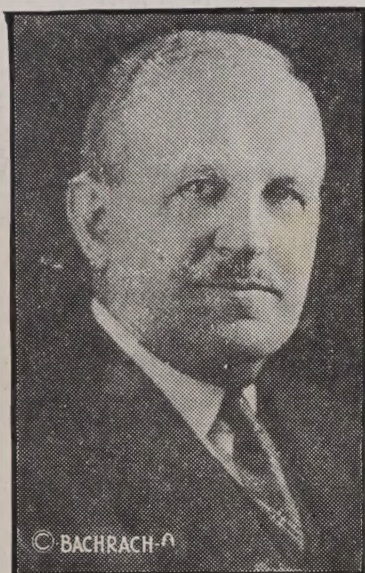


REFORMED CHURCH MESSENGER



Upper Left: Dr. Charles E. Schaeffer, who writes on "Our New Constitution" for the Spiritual Conference.

Upper Right: The Rev. Frank W. Teske, St. Mark's Church, Easton, who writes on "The Practicability of the Ideals of Jesus".

Below: Glee Club of the Mercersburg Academy.



PHILADELPHIA, JULY 18, 1935

ONE BOOK A WEEK

YOUNG CHURCHMEN EVALUATE THE CHURCH

The Younger Churchmen Look at the Church, edited by Ralph H. Read (Macmillan), is a very interesting book, especially to one on the border of 70, who is gradually transferring his ambitions and hopes to the next and second next generations. It is written by 18 young men, averaging 39 years of age.

The editor tells us that "destructive criticism" is not the aim, but Kirby Page finds in this volume "evidence that a revolution in thought is sweeping through the ranks of clergymen." (I can recall making just that assertion myself nearly fifty years ago.) I rather doubt his prophecy, however, "that the Churches will be torn asunder" on this account, or that the writers of the book "will drink the dregs of bitter persecution".

Ralph H. Read describes "The Tragedy of the Christian Church" and tells us that she "stands before the judgment seat of the world", and I would add—just as she always has. He says that "in a sense we have had nineteen centuries of Christian history but no Christianity". Mr. Read believes that the attitude of the Church toward social progress is the reason for its alleged "impotence".

John C. Bennett gives us a more co-

herent analysis of reasons why "The World Needs the Church" and urges restraint on those of his fellow-radicals who "contemplate breaking with the existing institutions and establishing a new religious movement uncompromisingly radical." "They should maintain contact with all the treasures which the Church has preserved" and work within it.

Cameron Parker Hall finds some really great progress on the part of the Church and builds upon it and he has some wise words on the present and future. Above all, says Frederick Kuhns, we must find the "Mind of Christ". Rather in contrast to some of his colleagues, he says, "Much doggerel about the Church failing to measure up to the ethical teaching of Jesus leaves me unwarmed and unmoved." A change of mind is needed, concludes Bedros Kevork Apelian, while Edmund B. Chaffee, in a lucid discussion of Church and State, would lead us to a "God-State", over and above worldly kingdoms.

Of course I was especially interested in the question: "Can the Churches Achieve Union?", by H. Lincoln MacKenzie, but I cannot feel, with him, that I must discard all of the old hymns, just because their writers did not have my theology. Indeed, that would come pretty near having every man compose his own hymns.

Nor can I entirely consent to the assertion that "the primary concern of the new Church will be social and not theological." (Bold face mine.)

Mr. MacKenzie tells us that the Federal Council is "the offspring of sectarianism" and that it is "impotent". It was new to me to learn that the Council "may only do the things that (sectarian) common consent allows". If Mr. MacKenzie had gone to Elbert Gary, or if he should go now to the secretaries of many industrial combinations, or to the militarists, they would use hard words about the Council, but they would not call it "impotent". I wonder if Mr. MacKenzie thinks that the Social Principles or the many industrial studies were made by the "common consent" of "sectarians". If so, then really the Church as a whole has not been so far behind after all.

One characteristic of the youth now dominant in Germany I found to be their unconcern for history. Their world began with them. Now, as a matter of fact, I can assure Mr. MacKenzie that Josiah Strong, Walter Rauschenbusch, Frank Mason North and their colleagues were not the "offspring of sectarianism" as he declares the Federal Council, which they brought into being, to be; and that they

(Continued on Page 20)

A Far View

(A Short Short Story)

By WILLIAM H. LEACH

I will lift up mine eyes unto the hills, from whence cometh my help. Psalm 121:1.

The climb up the mountain had been physically invigorating. But it had not helped my bitterness. I had just reached the top of the pasture where the open space is met by the thick woods when I nearly stumbled over him. He was sitting on a rock with his face peering out over the valley.

"I am sorry, my friend," I said. "I was busy with so many things that I did not see you."

"It is quite all right," he said without looking up. "Sit down if you care to."

I was glad to accept the invitation.

My decision to climb the mountain had come on the spur of the moment. The RFD man had left the mail at 9.30. My letter from Shorney had not come. That meant another 24 hours of agony. It is no fun waiting to learn whether one still has a business or whether it has been wiped out. Life at the farmhouse was unspeakably dull. Even mountain climbing might help that. So I climbed.

Now I glanced at my companion. He evidently was an old hand at it.

"Do you know this place well?" I asked him.

"Oh, yes," he said. "I used to run over these hills when a boy and I never miss an opportunity to come back. You know there is something about getting home to the site of your dreams. You can really get a kick in dreaming them all over again."

"Dreams are all right for youngsters," I said, "but when men get to our ages we have to face the practical things of life."

He heard me but did not make a direct reply. Instead he went on.

"Then it is not alone a reliving of the dream. But the hill helps one to stabilize his own life. Think of it! It was just

yesterday I was worrying about the payment on a new car. Today I sit here on this hill and overlook a hundred square miles. A car doesn't seem very important. One gets a sense of proportion. I get what my mother used to call a 'far view'. She used to remove her reading glasses and look over the hills to get that vision.

"It is a magnificent sight across the valley, isn't it? I used to have a cave in the river bank just beyond the turn. It is where that cream-colored garage stands now.

"I think of that when I sit here. I say those days are gone, the cave is gone, the fences have changed, but I am still here; the hill is still here; life must be stable despite all the changes."

I had had experience with this type of man before. But now I had a chance to speak my mind.

"Look here, partner," I said. "I don't know you from Adam, but I have heard lots of speeches like yours during the past three years. I have heard smooth-voiced preachers drawing good salaries speak like this; I have heard women who never earned a dollar in their lives talk this way.

"But I tell you that facts of life are facts. Whenever anyone tries to tell me that looking down from the hill makes one better prepared for life I know that he is a person who has had little of the bitter in life.

"Take my case, for instance. Here I am a man of 45. I have worked hard to establish a little business. I have been honest, thrifty, and industrious. I want to protect my wife and 3 children. I have worked early and late. Then things all go to smash.

"First comes the depression with de-

creased sales. Then come bank failures which take all of my money. Then come creditors by droves insisting that they have their pay right away. Most of these things are beyond my power. I am just an innocent victim in the pathway of a giant destroyer which is going to take everything I have from me.

"The mailman passed me by this morning; perhaps tomorrow will bring me the word that everything has gone. Up against the real thing like that, one must deal with real solutions. Dreams, visions, the 'far view', these can mean nothing."

It was a pretty good argument. I wondered if he would try to answer it. For a few minutes he was silent. Then:

"Why did you climb the hill?"

"I needed the physical exercise."

"I am sorry that I annoyed you," he said. "As you say, my experience has probably been different from yours. But I really have found that it is a wonderful thing to get away from the confusion of town and come up here where one can see more clearly. It does help me."

His humility made me somewhat ashamed of myself.

"I hope," I told him, "that you will never have a loss so severe as to make you forget your dreams."

His cane slipped from his knees and he reached for it. The searching fingers were those of a man who has no eyes. For the first time I had a look in the sightless orbs which had been covered with his cap.

I picked up his cane and placed it in his hand. But I could not speak. It was he who carried on the conversation.

"Yes, sightless," he said, "since 1917."

Then he looked out across his valley of dreams.

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EDITORIAL

ESCAPE OR TRANSFORMATION

What is the major purpose of Christianity? Is it to provide a way of escape from an evil and unjust world or to direct the power of God toward its transformation? How often this question has been asked and how often we have shown our confused thinking and lack of perspective by the answers we have given. Foolishly we have insisted that it must be one or the other; just like our quarrels over which is the more important, the individual or the social gospel. Clearly our religion ministers to us in both these ways. It furnishes us a sanctuary, a retreat, a refuge from a world where conflict never ceases and it keeps our souls restless and alert with noble discontent.

There is here a pattern or principle of alternation that runs through all of life. Its rhythm pulsates between sleep and waking, rest and work, relaxation and activity, joy and sorrow, ecstasy and pain, depression and elation, worship and service. Christianity breathes of the peace and serenity of the quiet harbor and its air is pungent with the challenge of the open sea.

We need a place of refuge where the soul may be restored and fortified just as the body needs sleep after hours of waking. If we could not sometimes escape from the mad world in which we live, we would be driven insane. Most of us live at a pace that kills. We become weary from the struggles of life, battered down by its heavy responsibilities, scarred by its crosses, worn by its tensions, made frantic by its fears, crushed by its disappointments. We long for the "peace of God which passeth all understanding." We pray passionately that into the midst of our divided and loosely organized personalities the Master of life may appear and say, "Peace be unto you."

The ministry of silence, of meditation, of worship is gracious and kind. It heals the hurts of life, restores lost hopes, gives new perspective and fresh vision. It becomes like a secret garden of the soul where in sweet communion God bestows newness of life. Thus we are able to escape temporarily from a world that is almost too much for us and we emerge refreshed from it and able to grapple with life anew. But our religion is more than a haven of refuge. It is also a challenge to a world of greed, of injustice, of brutal power, of special privilege, of armed conflict. God

pity us if we are content to remain in the quiet harbor and shun the open sea.

We have no business sentimentalizing about the "peace of God" while the world goes its way to hell for want of our sharing that priceless possession with it. Out "where cross the crowded ways of life" are millions whose hearts cry out for the justice they are denied. We need to feel anew the urgency of the social challenge of the gospel. We need to be stirred by the social vision of the Master and feel that we are untrue to His call if we do not dedicate our lives toward making the shattered kingdoms of this world "the kingdoms of our Lord and of His Christ."

—ROBERT S. MATHES

Goshen, Indiana

* * *

GOD'S MESSENGERS

The speaker said, "Let us worship God," and I bowed my head. But God seemed far away. It was evening, and the sky was flashing its last colors around the friendly hills and the hollows were already breathing heavily in the gathering mist.

The setting was perfect for the coming of the glory of the Lord, but it came not to me. All I heard was the waves breaking endlessly on the shores of all-devouring time, from the days when the earth was a ball of errant fire, 'til the time when the last warm hope chills to the conquering frost.

Into the night I went with a deeper night in my heart. Only the kindly voice of comrades made me almost forget I had missed the glory.

Morning came. Up the hill I walked and stood by the gate of an upland meadow, wondering. And two swallows came and drank the dark water in the wheel-track, and gathered mud and grass, returning again and again.

"I will turn aside," I said, and I followed their busy flight and found their mud and grass growing into a nest in the old barn, where life should begin again, too precious to be lost, these swallows knew.

The bell called: "Come to prayer, come to prayer." I left the hill and sat beside the stream to read "sweet enchain'd words that once were prayer".

And then the tumbling stream found its voice and said: "The birds on the hill have their destiny, even as you and I. They gather mud and grass and make a place for life ever fresh and new. I rush down these rocks to the sea, and then I scale the ladder of the sun to drop as rain among the springing flowers. And where, you ask, is God?"

"He is not," said the stream, "in the mud or the grass, nor yet in the new life bursting. He is not in the sea or the sun or even the blossoms of summer. We find Him rather in the full round of our destiny, the swallows as they build, I as I kiss the rushes on my way to the sea—and you as you press on, taking the dust of the earth and breathing into it the beat of your heart."

Said the stream, "Say not: 'God is here or there', but rather: 'Going here and there in the path of joyous fulfillment, you can never, never miss Him.'"

That night the speaker said, "Let us worship God." And God was very near.

—ADDISON H. GROFF

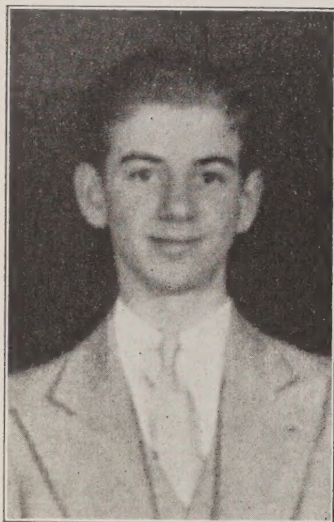
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WE BOW IN SORROW

The MESSENGER is exceedingly grateful for its many friends. Among these friends are some especially dear to us, because they are helping to circulate our paper and make new friends for it in the homes of the people. Especially since we have introduced the weekly plan through which several thousand subscribers now receive the MESSENGER, we have felt that those who are actively aiding in that plan are really members of the MESSENGER staff and are doing much to make our Church paper a success.

It is necessary today to report the tragic death of one of the young and promising members of this staff of helpers, in the person of Paul Thomas, the young man who sold the MESSENGERS in the Orangeville, Pa., Church. For a year

and a half, he has been one of the MESSENGER's real friends, and it was said of him that he was the most popular boy in the community of Orangeville. He was 15 years old and had just completed his sophomore year in the local High School. He was a member of the school band, the orchestra and the glee club, and was also active in dramatics. He was the most outstanding Boy Scout of the Community Troop, and would have been the representative at the Scout Jamboree to be held in Washington, D. C., in



PAUL THOMAS

August. Paul was the secretary of the Sunday School and an usher in the Church. Last summer he attended the High School Camp at Camp Mensch Mill. Several days after school closed, he received a job as water boy on a project of the Orangeville Water Company. He happened to be in the ditch where they were laying new pipe when the road caved in, causing about a ton of earth to fall on him. Three hours later, on Tuesday evening, June 4, he died in the Bloomsburg Hospital.

The funeral service was in charge of his pastor, Rev. C. L. Brachman. It was held in the Church and was very largely attended. The Boy Scouts had a special service at the cemetery, concluded with taps. The Church and community, as well as the MESSENGER, will greatly miss this fine lad. We are happy that his brother, Hervey Thomas, will continue his work for the MESSENGER.

The following is the tribute given to Paul in the High School Year-Book: "A student, a real student; a worker in every worthwhile project; a thoroughly dependable boy; a manly associate; an agreeable companion; a classmate

with a good word and an ever present smile; a friend and pal; an asset to any community.

Oh, Classmate, pal, a friend so true,
We'll keep the faith fore'er for you,
And carry on with hearts sincere,
As you would wish, if you were here."

Surely, "of such is the Kingdom of Heaven."

* * *

THE SCHOOL AND RELIGION

It is a little book, just 51 pages and cover. But it seems to the writer one of the most worthwhile books he has seen in a long time, both because of the basic importance of the subject and the rewarding way in which it is discussed. This little treasure-house is entitled *Encouraging Vital Religion in our Schools*, with the sub-title, *The Place of the Student Christian Movement in the Preparatory Schools*. It is published by the National Council of Student Christian Associations, New York, and is prepared by authority of a strong Committee, of which our own Dr. Boyd Edwards, Headmaster of Mercersburg Academy, is Chairman. The forceful chapters discuss: 1. The School's Responsibility for the Student's Religious Life; 2. Ways to Affect the Religious Growth of Students; 3. The Necessity for a Voluntary Christian Association or Society; 4. The Function of a Voluntary Christian Society; 5. The Preparatory School Work a Part of the Student Movement; 6. The National Preparatory School Committee; 7. The Committee's Secretary. "I have an increasing conviction," says Dr. John R. Mott, "that this work among the schoolboys is the very key to the extension of the Kingdom of Christ among college men." It is most heartening to know that men of such prominence and influence in secondary education are sensing so clearly that religious growth is a prime objective of education, indeed that the richest education is one with religion at its center. Boys trained in such an environment are likely to exert a most wholesome influence in our colleges and universities, in some of which religion has been sadly below par.

* * *

ENVIRONMENT

The content embodied in the word *environment* is well-nigh infinite in measure, embracing all that lies outside of each and every man. This means that the universe is our home and that all other people, however remote or whatever their ideas or ethical standards, are included in the totality of influences which affect our lives for good or ill. One's character is conditioned and his outlook colored by the pressure of his surroundings. Much also of what is within a man, his ideas, purposes, and memories, though these are now an integral part of him, is a projection of his environment across the boundaries of his innate individuality. Hence, it is difficult to determine the exact part played by his hereditary capacities and the accidents of his surroundings in the shaping of his personality.

To make an exhaustive analysis of environment is obviously beyond our reach. However, the more immediate factors are familiar and easily recognized. First comes the mother of the new-born babe, then the father, and the other members of the family, the home and all that it contains. Here the universe comes to a focal point for him and exercises its stimulus upon his incipient mind through these immediate instruments. When the nurse-maid takes the baby out for an airing, the coach in which he is confined, the terrier that accompanies them, the children in the street, the dull roar of the city's traffic, the cumuli floating in the upper air, the light of the sun, and of the nebulae that started earthward ten million years ago, are all a part of the fabric which surrounds him. Later, teachers, books, schools, language, thought, ideas, suggestions, all take their place in the matrix in which he exists and grows. Whatever makes an impression upon the nervous system, whether it be the threat of danger, or the appeal of beauty in color or tone, becomes an active influence in the development of the embryonic mind.

Nor is there anything bizarre, grotesque, or imaginative, in the inclusion of so many recondite factors among the

formative influences of life. Reduced to its simplest meaning environment is that by which we are surrounded. It is the soil in which personality grows. Over much of it there is no control but there are also fairly wide realms of choice where we can exclude or at least minimize the pressure of certain elements in it, while concurrently increasing the pressure of other elements. Here we have the reason for good books, plays, schools, companions, and high standards of deportment, making excellence our goal in every sphere of interest and activity.

While environment does not determine life exclusively, it is nevertheless true that most individual and social mistakes are due to the failure to improve the conditions which exercise a tremendous influence upon the course of human events. Slums, poverty, poor schools, lack of proper medical care, the misappropriation of public funds for private gain, ignorance, racial and religious prejudices, and war, are evils that blight our civilization by destroying or perverting many lives and impairing the value of all others. Our most urgent task is to build a better world so that the children of tomorrow, whatever their race or faith, may have an environment which will nurture their God-given hereditary powers effectively. Any form of religion which fails to realize this aim is inadequate and falls short of the purpose of the Founder of the Christian faith.

—J. A. MacC.

* * *

ARE THESE YOUR NEEDS?

A man old in years but young in spirit remarked to us that "few people want advice these days, especially in this hot weather". And then he added as a sort of lament: "I sometimes think that preachers are the last people in the world ready to take good advice." It is not easy for us to believe this. If true, it is one of the most serious indictments that could be lodged against the ministry. Of course there are clergymen of that type—only too many of them—but the ministers who really amount to something are not only ready but willing to listen to wise counsel and to profit by it.

At any rate, the other day, one of the ablest and most successful preachers of our time was asked the question, "What are the outstanding weaknesses of American preachers today?" In reply, he emphatically named three special ways in which the average pastor in our country can tremendously increase his usefulness. We pass them on in the hope that some, at least, will take these admonitions to heart.

(1) Our preachers as a class *must study more*. We have entirely too many now in our pulpits who are not sufficiently intelligent. They need to read more of the worth while books and magazines of our time; they need to spend much more time on the Book of books. Somehow, the jibe will not down which was made a few years ago by a Scottish scholar that a lot of American preachers spend more time in their garages than in their libraries. (2) The majority of American preachers *must do more faithful pastoral work* than they have been doing. Closer contacts with the lives of their parishioners are indispensable. Their sermons should grow out of these intimate relationships of a pastor with his people, as well as from communion with God and with the best things in literature. Those deeply concerned about *souls* will be likely to wear out a good many *soles* in visiting both the "ins" and the "outs" in their parish. (3) Too many preachers are *spreading themselves thin by undertaking too many things*, none of which they can do especially well. The wise man will concentrate on fewer things, in which he can hope to excel. Whatever a pastor's duties in the denomination and the community—and the right sort of man will share unselfishly in both—all other obligations should be subordinated to these primary tasks: *proper preparation for the pulpit and faithful, painstaking pastoral calling*.

Are not these three points of sufficient importance to lead you to an humble and prayerful study of your own use of the time and talents vouchsafed to you? Possibly you may find that one or more of these specific warnings applies to your own case. If so, what are you going to do

about it? Certainly the desperate need of a world sick nigh unto death should "stab us wide awake."

* * *

ANOTHER GOOD MOVE

Anyone who expected the merging of the Evangelical Synod Church and the Reformed Church, when it came down to actual consolidation, without strong differences of judgment and belief, certainly had the optimism of an inexperienced Angel.

Yet the remarkable thing about this merger is, that so far—and may it continue—what differences have arisen have been happily settled without Church paper controversies. It shows plainly that great things can be done for Christ and His Church when brethren seek to be led by the Spirit.

The merging into one Church paper of three Church papers is a notable event. The Editor-in-Chief of the MESSENGER could have said much more about it than he did.—But he is modest.

The merger opens up great opportunities, heretofore impossible, when there were three separate publications. Among these opportunities there are two of importance. The first is the opportunity to develop a Church paper which in every sense will be an appealing *family* Church paper. Undoubtedly the Editors of each of the papers to be merged, had dreams of what they would like to do if they had the money. Good as their papers were, they knew they could be made better.

Secular papers and magazines have so strongly entrenched themselves in the Christian homes, that the Church paper, for the majority of Church members, gets second or third place in the family reading.

To make the Church paper take first place in all Christian homes, seems a formidable, if not hopeless, task. Yet that is possible for the Evangelical and Reformed Church. It is remarkable what can be accomplished by setting a goal and persistently and tirelessly working toward it.

One of the most remarkable examples is that of a weekly Sunday newspaper which had to compete with the great Sunday editions of the metropolitan daily papers. Despite all the competition, this paper has been steadily increasing its circulation by hard work.

The second important thing is the advertising value of the paper. Advertisements make the paper so far as finances are concerned. If the circulation of the merged papers can reach 50,000 or more, the financial income of the paper from advertising will be increased tremendously.

The Church paper reaches a select class of readers. This merged paper, also, will be spread over a large part of the territory of the United States. That is another important sales-point for advertising.

The part the laymen need to play in making this merged paper a great success is to see to it that it will be in every home in the Evangelical and Reformed Church. Every congregation should persistently seek to increase its circulation within its membership. No paper can grow faster than its circulation.

The average layman does not realize that circulation is the vital factor in the making of a great, self-supporting Church paper. The question of editorial ability for the merged paper is not raised, for we have the best kind of ability along that line right now.

As circulation increases, the price decreases.

This merger is a fine move, and all of us, when the new paper appears, should become enthusiastic about it and do our utmost to secure a circulation of from 50,000 to 100,000.

What such a circulation would mean to the life of the Evangelical and Reformed Church is incalculable.

Let us not say such a circulation is impossible. It is not impossible if all of us, ministers and laymen, determine that we shall do our part in making this merged paper the finest Church paper in the United States. Here is an opportunity for us to do a great, worthwhile work!

—Now and Then.

"I NEED THEE EV'RY HOUR"

Our Memory Hymn for August is one of the most familiar of all modern American hymns. It was written in 1872 by Mrs. Annie S. Hawks, who was a member of the Baptist Church in Brooklyn, N. Y., and it was the organist of that congregation, Dr. Robert Lowry, who composed the tune so universally associated with this "cry of need". It first appeared in a small collection of songs prepared by Dr. Lowry and Mr. W. H. Doane, for the National Baptist Sunday School Association, which met at Cincinnati, November, 1872. It is scarcely necessary to add that this hymn has been found suitable alike for the regular worship of the Sanctuary, Revival Services, Sunday School and Young People's meetings, and all sorts of social gatherings, under the auspices of the Church.

Many things have combined to make it popular. Apart from the fact that it is so definitely personal, there is about it a sweet simplicity and sincerity which commends itself to everyone. All the words are brief and thoroughly understandable. It voices in song that ever-present sense of the need of divine help and guidance which should be in the heart of every Christian believer on his daily journey through life, and there is an intensity of yearning for the divine companionship which expresses the longing that all of us feel when we remember that "the night is dark, and we are far from home". If you have not heretofore mastered this familiar hymn, be sure to make it your own now.

* * *

TAKING REFUGE IN AUTHORITY

In one of his rewarding talks on "Interpreting Life by the Bible", President Henry Sloane Coffin has stressed that subtle touch in the parable of the two sons in Luke 15, where we are told that the prodigal out in the far country, when he came to himself and decided to return to his father, decided that he could no longer ask to be considered as a son, but cried: "Make me as one of thy hired servants!" Of independence he had enough; he was quite ready now to resign himself to a servile obedience. "Always in an age of confusion such as this," says Dr. Coffin, "some are ready to *take refuge in authority*." They feel they have made such a bad mess of things, they yearn now to surrender abjectly to a man or a system that may be supposed to be stronger and wiser.

It is this fact which helps greatly to explain some patent phenomena of this confused and confusing time. In the realm of economics, for instance, how many have seemed

willing to forego their old-time independence and submit to "a planned economy". In politics millions have yielded blood-bought liberties once cherished as their dearest treasures and are marching in lock-step under the banners of ruthless dictators. In religion, not a few even among the more intelligent have been willing, even eager, to take refuge in an authoritarian dogma or institution, a supposedly infallible Church or book or leader, some flying to Roman Catholicism, some to extreme Fundamentalism, some to ritualism—anything which might be supposed to guide, guard and protect them from the necessity of doing their own private thinking as children of God. But how can all this be supposed to please our Heavenly Father, who has made it plain that He wants not minions, but sons!

* * *

WHAT DO YOU KNOW—ABOUT YOUR RELIGION?

Speaking last week at the Bede Celebrations at Durham, the Archbishop of Canterbury made an appeal to the laity to give time to religious study. His Grace asked that people "should give some time, taken perhaps from the time you spend reading newspapers, to the *study of the religion which you profess*. Never have there been opportunities for such popular study open more accessibly than at the present time. You would find your own confidence and comfort in that religion strengthened by such study and you would learn something of the length and breadth and depth and height of the Christian Faith, and from that eminence you would gain a juster perspective of the things that are seen and temporal if sometimes in prayer and study you looked at things which are unseen and eternal."

Our London Correspondent adds that it cannot be urged against the Church of England that it has not provided the means by which religious study by the laity can be undertaken. Recourse need only be taken to the Official Year Book of the Church of England, 1935, to ascertain the widespread opportunities which are given to child, adolescent and adult. But in Britain, as on this side of the sea, the disposition to give time and serious thought to this most important of subjects is so often entirely lacking. Even the Christian Lord's Day which for generations was given up by many to such spiritual values is now, as someone has said, "becoming more and more like other days, only more so". But could anything be more utterly foolish than to put your trust in a religion which you do not regard with sufficient seriousness to give it decent study?

The Thoughts of Justus Timberline

"Prospects"

An Oklahoma minister, the Rev. John R. Webb, of Lone Wolf, has put me in a rather tight place. Reading that I objected to the word "prospect" when referring to people who are being sought for Church fellowship, he writes, "Why didn't you give us some substitute?" He even asks for a list of better words.

Well, I don't know of such a list. The whole subject is a little bewildering to me. I'm something of a salesman, in my business, too; but maybe my difficulty is that I shrink from the ideas and methods of salesmanship in so personal and delicate and spiritual a business as bringing men to faith in Christ and membership in the Church.

I object to the word "prospect" because it was first used for, and should be limited to a commercial sense.

Throughout the history of the Church it has had various words for the people whom we are trying to interest in Christian living. It has used such words as "postulant", "catechumen", "adherent", and others.

None of these is satisfactory today. While I cannot submit a list of appropriate words I believe that at least one



should be invented or discovered, for the reason that the term "prospect" cannot be separated in people's minds from the commercial point of view.

That is to say, I dislike all language which would suggest that the Church is securing a benefit from a person who is brought under its influence. If the Church is not first of all conferring a benefit, it has missed its vocation.

One of the hindrances to the Church's true success in these days is the general impression that the outsider is doing the Church a favor when he condescends to enter into any close relationship with it. This tends to make the Church a seeker

of benefits instead of a supplier, and it has its unhappy results in some cases where the individual thinks of himself as a patron of the institution which has taught him so to think, by dealing with him as a traveling salesman deals with his "prospects".

I don't want people to become "patrons" of the Church I belong to. I covet them as members, brothers beloved in a profoundly personal fellowship.

There are such words in our Christian heritage as the "wooing of the Spirit"; the "Come unto Me" of Jesus; the lovely phrase in Revelation, "The Spirit and the Bride say come," and the majestically sad and glorious periods of John's first chapter, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God."

Maybe it all depends on the point of view, but the pleading of God's servants with men seems to me tremendously different from the salesman's selling talk to his prospect.

A Temporary Saying of Jesus

Was every word of Jesus final and unchangeable? I don't believe so. I think

He said a good deal with reference to the conditions of life in His day, conditions which are no longer either tolerable or necessary.

A man wrote to me once asking whether I believed Jesus knew what he was talking about when He said, "The poor ye have always with you."

Well, there was only one answer to that question, as anybody can see; so I wrote back and said of course Jesus knew what He was talking about. It is one of those facts that nobody can deny, whether in the Palestine of the Master's day or in the America of ours.

But also I said to my correspondent, "Your difficulty seems to be that you think of Jesus' words, not as stating a fact, but as laying down a law. You think He meant that poverty must always be the lot of some people, and so, though we should relieve all of it we can, there's no use in trying to prevent it."

Of course, I didn't get anywhere with my friend. You never do, in such cases. He still thinks he's right.

But look at it! Jesus lived in a time when, work as they would, men simply couldn't produce enough for everybody to have plenty. Even if the rich had been content with far less than they took, there wasn't enough to go 'round.

"The poor ye have always with you" was a fact that couldn't be helped in a day when plows were pointed sticks, and men cut the scanty crop with sickles, and muscle was the only form of power.

To my thinking there is something of blasphemy in the notion that Jesus expected material progress to be so one-sided as to keep great masses of the population from ever having any share in it.

I can't believe that He would bless the most wonderful machine in the world, if part of its value to its owner was that it enabled him to dismiss a thousand men to idleness, and doom a thousand families to poverty.

You see, I believe that Jesus came to set up a brotherhood; He has been called our "Elder Brother". And you can't imagine a brotherhood with a lot of its members foreordained to be the objects of a lopsided and degrading charity whenever the other brothers happen to think of it.

On Skinning the Absent Sinners

As you will have noticed from my remarks, our pastor often comes under pretty severe criticism. Some of it is from the outside and some from the inside.

One complaint against him is that he doesn't often denounce groups of people that are supposed to be spreaders of heresy, or sinners beyond the ordinary.

I asked him the other day if he minded this sort of criticism.

"Yes, Justus," he answered, "I do mind it, but I don't heed it much. I got a lesson about it in my earlier ministry, when I had more of the crusading spirit than I had knowledge of how to do my crusading."

"One year I worked up a series of sermons on Mormonism, and another time I preached four sermons on autocracy, as illustrated in Czarist Russia, Turkey under the Sultan, and the then peculiar performances of William II of Germany."

"One day I told a shrewd old lawyer of my congregation that I had it in mind to

prepare a group of sermons on 'Great Heresies', including Unitarianism, Universalism, Apostolic Succession, and Papal Infallibility.

"My lawyer friend commended my evident willingness to do the hard studying which these sermons would call for, but he said he wondered whether I couldn't tackle some more profitable line of study. And I've always remembered the words with which he turned me away forever from such preaching as I was then planning."

"He said, 'If any Unitarians come to hear you, they will not praise your learning, but smile at what they will consider your ignorance. If any Universalists come, they will remark on your narrowness. Scarcely anybody in our town even suspects what Apostolic Succession means; and I'm pretty certain that when you preach on Papal Infallibility the Pope will not be present.'"

"Since then, Justus," my pastor ended, "I've always tried to preach to the people who came, and more to conscience than to opinion. For opinions are stubborn, but conscience has a lot of emotion in it; and out of the heart are the issues of life, not out of the encyclopedia."

All this is another reason why I'm sold on my pastor, even though at times he makes me feel mighty uncomfortable. Maybe I should say "because", instead of "even though".

For it is when he shows me some deeper need of mine to seek the grace and mercy of God that he seems to me most like a modern edition of the Good Pastor—the Good Shepherd.

Beyond Reality

(A meditation given before Potomac Synod, at Hood College, Frederick, Md., June 11, 1935, by DR. J. ALBERT EYLER, Bedford, Pa.)

Whether or not our theme is too ambitious depends upon the definition you give to "reality"—if "reality" can be defined.

Dr. Fosdick, in a recently published sermon, has for his theme "Let's all be realists." He says, "Realism is the word today. People are leaning over backward trying to be real. There are some things that we ought to see as they really are—war and the economic situation, for example. That not only ugly things are real, but beautiful things are real too. If Judas was real, so was Jesus. A sewer is real, but so is a brook, that,

"In the leafy month of June,
To the sleeping woods all night,
Singeth a quiet tune."

Dr. Fosdick insists, moreover, that the most real thing about anything is not the thing itself but the possibilities that are bound up in it, even as Plato taught that visible things are the symbols of invisible realities. So who can draw the line? Who can define reality?

Henry Ward Beecher once said that a professor at Cornell had protested to him about the establishment at that university of an observatory, saying that Lake Cayuga was a veritable fog factory, filling the air with so much vapor that not until late in the day is there any clear view of the sky and that not on three nights in the year would any critical observations of the heavens be possible.

Beecher saw in this an illustration of how the clouds go up around the human observatory, preventing man from seeing clearly—the clouds of passion; the clouds of appetites; the clouds of prejudice; such clouds as Jesus was thinking about when, using another figure of speech, He said: "The thorns which choke out are the cares of this world and the deceitfulness of riches."

It is the purpose of our theme to challenge us to walk as men whose heads are above the clouds. Most of us have lived long enough to witness numerous revolutions in thought and desire and practice. A little while ago we were going to conquer the world by the "foolishness of preaching." We were going to win the world for Christ within our own generation.

As it began to dawn upon us that the world was not prepared to win or be won within our generation there was a new cry, heard on every hand—"We will conquer the world with high explosives."

Not as men thought, but in another way, beyond the ken of man, the world was conquered by high explosives, so that even today the world lies a suppliant at the feet of the god of high explosives.

Emerging from the war in which we trusted in high explosives we gave ourselves to another war, a war with one another for the possession of the material things which the other war had not succeeded in destroying. It was a very realistic age. Material things were the things that counted. Apparently many men were willing to lose their souls in order to come into the possession of more and more of the things that could be handled and counted and hoarded.

Came the night, when material things had accumulated beyond the ability of men to use them, and yet the world was in distress because they who had these things needed them not and they who needed them had them not.

Ever since then we have been wandering around in this labyrinth; experimenting in this laboratory; trying to find a way out of our distress. Lacking the material we have been overcome and submerged by thoughts of the importance of the material. Hungry, we have been ready to lie down

to die, forgetting the counsel of the wisest man who ever lived, "Man does not live by bread alone."

War and rumors of war; greed and lust and corruption; poverty and hunger and cold. In the midst of these we find ourselves. Here is reality with a vengeance. But is that all? Is there nothing more beyond? Was it for this that the world was made?

Isaiah refused to believe it. Hear ye him: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corruptors: from the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and putrifying sores. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence and it is desolate. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." (Isaiah 1:4, 6, 7, 9.)

That was reality. But Isaiah had a vision and he fed his soul on the meat of that glorious vision that lay beyond the realm of those present realities.

Surrounded by evil he lived in a world that was to be, when men should "beat their swords into plowshares, and their spears into pruning hooks," that world in which "Nation shall not lift up sword against nation, neither shall they learn war any more." The world in which "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." (Isaiah 55:13.)

Christ lived in a world that surrounded Him with real things that were very unlovely—a world in which the rich were riding upon the backs of the poor; in which the strong despised the weak; in which the majority of the people were slaves and the minority were task-masters; in which even

the religious leaders had turned the House of God into a "den of thieves." But to those upon whom that cruel world pressed as it pressed upon Him, He could say: "Blessed are they that mourn: for they shall be comforted. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Yes, for Christ there was something beyond the ugly realities of this world and therefore He could say to His dearest friends: "Because you are not of this world."

Small wonder that men who had caught the spirit of Him, as Paul had done could say: "For I reckon that the sufferings of this present world are not to be compared to the glory that shall be revealed in us." (Rom. 8:18.) "We are perplexed, but not in despair; persecuted, but not forsaken; east down, but not destroyed." (2 Cor. 4: 8, 9.)

That is what we mean when we say that our theme challenges us to walk as men whose heads are above the clouds; challenges us to walk as one of whom Brown-ing sings:

"Who never turned his back, but marched breast-forward:

Never doubted clouds would break,
Never dreamed though right were worsted
wrong would triumph;

Held we fall to rise, are baffled to fight
better, sleep to wake."

Challenges us to walk as Moses walked when it was said of him: "He endured as seeing Him who is invisible." Challenges us to have a faith that is "The substance of things hoped for; the evidence of things not seen."

What is it to which Christ challenges us when He teaches us to pray, "Thy Kingdom come"? What is this Kingdom of God but something beyond the realities which surround us here and now? Something that is not but could be, and which, when our will is joined to the will of God, shall be?

The Kingdom of God—a dream world! Yes, and the world needs dreamers, men of vision, men who can see beyond the marching throngs.

The "Touchstone" of last year said of the 41 years of service of Dr. Apple, who was then the president of Hood College, "He was a great builder." Yes, but that was only half of the sentence. It said, "He was a man of dreams and a great builder." The two are not inconsistent. Whether in one person or in two, there must be a dreamer before there can be a builder.

Thank God for the dreamers—the people who give to us the blueprints of a better world; of the "house not made with hands, eternal in the heavens." Dreamers who

have caught the meaning of "Be still and know that I am God." Dreamers whose souls can "part the sky in two and let the face of God shine through." Dreamers who want the sunshine but who can see beyond the ugliness of rain and sing:

"It isn't raining rain to me,
It's raining daffodils;
In every dimpling drop I see
Wildflowers on the hills.

It isn't raining rain to me,
It's raining violets."

THE STREAM OF LIFE

By Roy I. Stock

We are on our way back to that
Ocean again,

Where we lived ere this life was
begun;

From a streamlet minute to a river
so great

Is the course that we each need to
run.

On a mountain that's capped with
perennial snow,

Clear as crystal the stream has its
source;

Down the side of the mountain it
scampers away,

Ever gaining momentum and force.

Now, a boulder the streamlet must
somehow evade;

Now it leaps o'er a precipice steep;
Then it dives in the earth to con-
tinue its course,

There unseen and compelled just
to creep.

When again it bursts forth it is
deeper, and flows

With an impetus nothing can foil;
But the freshness and purity of the
young stream

Has been tainted with gatherings
of soil.

The stream pursues onward its me-
andering way,

(With another, perchance, at its
side)

Rushing on to its home, so majesti-
cally on,

Where in peace it again shall
abide.

Though its volume increases, serene-
ly it flows,

Now approaching Eternity's Sea,
And its burden it leaves at the end
of the way,

Pure again, and eternally free.

Our theme does not challenge us to some-thing popular. He who challenges us to dream of a "Kingdom of God" upon the earth warns us to take up our cross. Some must be fools for the Kingdom of God's sake. Not that they really must be fools but that the world will call them fools. Thornton Wilder in his book "Heaven Was His Destination" pictures graphically what we have in mind. Wilder's man, who went through the world with heaven as his destination; who tried to live as a man who would be worthy of heaven, may be only a character in fiction, but the scorned and ridiculed dreamer of dreams and beholder of visions has been a real man in a real world, times without number.

Alfred Noyes in "The Watchers of the Skies" helps us to see the tragic fate of that young Dane, Tycho Brahe who, helped by King Frederick, built an observatory on an island and called it Uraniborg, the "City of Heavens." Here he worked, day and night, charting the stars—700 of them. Then the king died and the young prince Christian and his gay courtiers did not approve of the spending of money for such a foolish thing as the charting of the stars. So he sent messengers to quiz Tycho, to learn, if they could, the use of this foolishness. Of course he could not show any use or sense in this to the unseeing eyes of men who lived only for what they would have been pleased to call realities. So Tycho went into exile and Uraniborg crumbled into dust.

Do you not think that Alfred Noyes caught the spirit of the man when he put upon the lips of this exiled dreamer of dreams the words, "We are on the verge of great discoveries. I feel them as a dreamer feels the dawn before his eyes are opened." Every lover of truth and beauty; every man who has seen visions and has tried to live them in his life, has felt something of the scorn and ridicule that was heaped upon Tycho Brahe.

We hold out to no man the hope that he can live beyond reality; beyond the things of time and sense—and escape it. It is even as the Christ said: "If ye were of the world, the world would love his own; but because ye are not of the world, the world hateth you." (John 15:19.) And to this He added: "If the world hate you, know that it hated Me before it hated you."

"Jesus calls us o'er the tumult

Of our life's wild restless sea;
Day by day His sweet voice soundeth,
Saying, 'Christian, follow Me!'

"Jesus calls us from the worship

Of the vain world's golden store,
From each idol that would keep us,
Saying, 'Christian, love Me more.'

"In our joys and in our sorrows,

Days of toil and hours of ease,
Still He calls, in cares and pleasures,
'Christian, love Me more than these!'"

The Church-State Struggle Today

By DR. HENRY SMITH LEIPER

Executive Secretary of the American Section of the Universal Christian Council on Life and Work

(Dr. Leiper is one of the best informed clergymen in this country on the Church situation in other lands)

The Church-State struggle is not on the fringes of developments in Germany or Mexico today. It is at the very center.

No one can understand what is happening in either country who does not understand this. The reason is not far to seek. The totalitarian state recognizes nothing above or beyond itself. It is the final source of authority, the guardian of morality and the goal of all personal endeavor. The individual has no rights, no freedom of conscience, no appeal to anything above the state. God is to be permitted to remain in Germany only if He will salute Adolf

Hitler. He is not wanted at all in Mexico where school teachers are being compelled to sign statements swearing that they are atheists. Russia has "abolished" God.

Patriotism and Religious Devotion

The object of this emphasis upon the state is to strengthen it as against all else. Many times in history the experiment has been tried of identifying patriotism and religious devotion. It is being tried in a new way, particularly in Germany, through the use of modern methods of propaganda, the press, the air, and the school.

The appointment of an official Philosopher for the Nazi party—Herr Rosenberg—is not a mere gesture. It is not an incidental happening, relatively unimportant. It represents the systematic determination to replace Christian ethics, standards, patterns of thought and life with neo-pagan ones. The latter conform without any qualification whatever to the ideal of the authoritarian totalitarian state. Christianity will not conform so long as it is genuine. There is always a higher duty which the conscience of the sincere Christian is bound to recognize. Christianity, too, is

universal. It teaches the brotherhood of man and cannot recognize the German Nazi nonsense about blood and race.

Growth of Paganism

This past Easter season something almost unbelievable happened in Germany: a privilege, denied to Christians, was granted to pagans who openly denounce Christianity and all its fundamental teachings concerning man's duty to God and his fellows. At the Sport Palace in Berlin on April 26 the leaders of the new pagans, Professor Hauer, and his associates were given a chance freely to advocate their doctrines. Twice during Easter week the air was available through the Propaganda Ministry, under "Mahatma Propaganda Goebbels" for speeches attacking Christianity and the teaching of the Churches. The same privilege was denied to the Church. Direct evidence of the way German pastors felt about this is afforded in the recorded telegraphic protest of the Furttemberg pastors addressed to Hitler himself. They call attention to the facts mentioned and state that they regard this as not in line with the promises made in the past.

Of course a part of the program includes the handling of youth organizations. Every-

one who has followed events in either Germany or Mexico is aware that strenuous efforts are being made—as in Russia—to control the mind of youth. As a result of this, if it succeeds, the rising generation in each land will be made to worship the state—not by bowing or singing hymns to it, but by recognizing it implicitly and explicitly as the source of all the highest values and standards.

Leaders of the Christian forces within Germany are more and more disillusioned as to what is going forward. At first they were so enthusiastic about Hitler that they supported him without hesitation. They took him at his word with regard to the institutions of the Church. Now they see that the result of what has been started will be disaster for the Church in any and every form. Their opposition to him is still properly confined to the questions at issue between Church and state. But strenuous efforts are being made by the Nazi leaders to make such opposition appear as treason. As a result, as the world knows, many arrests have been made.

Modifications Made

So great have been the protests against this policy of anti-Christian persecution—following on the heels of a hateful and savage policy directed against the Jews—that even the inner circles of the Nazi party have been caused to give heed. Only recently the papers announced that some modifications were contemplated in the effort to meet this foreign criticism and pressure.

Notable as representing the Christian opinion of the opposition within Germany and of the Churches in other lands, has been the work of the Universal Christian Council. To this body, founded at Stockholm in 1925 and representing the beginning of a world federation of non-Roman Churches, has come the heavy responsibility of trying to maintain a friendly attitude toward the German people and of expressing the horror and dismay felt by all true Christians at what is taking place in the land of Martin Luther.

Those who care about religion and know that it alone can defend personal liberty and freedom of conscience in a totalitarian state will follow with concern the work which Churches, through this Council, are doing today. More depends upon it than meets the casual observer's glance.

Peace and the Future

GUSTAV R. POETTER

"There is a future for the peaceable."—Psalm 37:37 (Moffatt).

What about peace and the future? Is there any connection between them? Does the future depend upon peace? According to the psalmist "there is a future for the peaceable". And it is just this joining of peace and posterity, peace and the future, which makes the truth in this verse a most timely and momentous message. For in these days of military preparation, naval development, increasing of aerial forces, and even submarine warfare possibilities, the fate of civilization stares us in the face and the question arises whether the world may look forward to any future which can be gazed into without horror. Little do some supposed statesmen appreciate the gravity of the world-outlook in view of the circumstances of the moment. Each one seems to be blind, thinking only of his nation, its preservation, its permanence, without any due regard for the interest and concern of his neighbors. The spirit of nationalism, revived since the World War, is really responsible for the serious outlook and attitude in these days. What has become of the slogan of the late war making democracy safe for the nations of the world? That dream has faded as the mists of the morning. Well, therefore, the saint of old bids the chaos of the present to remember that "there is a future for the peaceable".

If we consult the biologist today, he will have a message of warning for us, like that of the psalmist. He will add that the truth of the text is even more true today than in the days of old. Biology is a modern science of which the wise men of antiquity did not know at all. But biology adds from observation of the laws of life that the peaceable are much more liable to have descendants. The warlike have a far better chance of getting killed off. Of course, it can be argued, from an historical basis, that it has been the warlike who have had posterity, nationally. We can point to the Goths, the Franks, the Normans, and show national structures which have endured for centuries erected on foundations of brawn and blood. But those foundations were laid in a far different age. Modern conditions of mechanized warfare have created a world in which ancient guarantees of national posterity through aggressive

BRANCHES AND ROOTS

Life is like a tree; every time you get new branches you must have stronger roots. And youth in our generation has branched out. You can fairly lie awake at night and hear it branch out, into new liberties, new responsibilities, new expansions of life, springing doubtless from our modern inventions all the way from the automobile up, beyond the power of any one of us to counteract.

Now, people sometimes talk as though all this expansion and enrichment of life into new liberties were a substitute for religion and made it less necessary. You might as well talk about branches being a substitute for roots. Branches require roots. How can we drive that lesson home on our young people and on their parents?

Every summer when I go up to my Maine Island I find some trees that have blown down—too many branches above ground and not enough rootage below ground. And every fall when I come back to New York I find some lives that have broken down for the same reason—too much strain, not enough staunchness, too much modern life, not enough deep religion.

Harry Emerson Fosdick,
in "Family Religion"

might be obsolete. That stone age philosophy is useless in these days of intricate and stupendous problems. Insecurity has come to the surface in every direction of the spheres of life. There will be no future for any nation unless the men of peace be on the increase among our statesmen who are supposed to be our leaders for security.

Pacifists, of course, are preaching the truth of our text on peace, and they are ridiculed for their attitude. All kinds of names have been heaped upon them. They

are even charged with being unpatriotic—think of it! Yet we think their patriotism is in a superior class than what the militarists profess to possess and to practice. Every one will agree that the present Premier of Great Britain is a conservative statesman. He is not usually called a "pacifist". He expressed himself on one occasion, several years ago, regarding an attitude of the world that still fits, even more now than before. "Believe me," he said, "the alternative before us in Europe is very simple and the choice ought to be easy. We must either keep faith with the Kellogg Pact we have signed, or in time we must go down the steep place altogether, like the Gadarene swine, and perish eternally." And he is right in every way and his statement harmonizes with the text, "There is a future for the peaceable." How long, how long, Lord, must we wait for peace?

We do not have to be students of current history to notice an alarming situation in this world. Here we are facing the specter of starvation everywhere, in our country, and more so across the seas. And yet the world is bristling with well-fed guns. Our Congress is spending more money today for the army and navy, for armaments in general, than ever in all its history in time of peace. The same statement may be made of the nations across the ocean, who still are in debt to us because of our loans to them in the war of the Allies. What a burden, so unnecessary, in these days of supposed superior enlightenment, when science sits on the throne, and the supposed knowledge of the world closes its eyes to the simple truth that posterity can only come through the man of peace and not the man of war. What are we going to do about it? Rest at ease in Zion? Complacently expect improvement without any effort at all? No; for the assurance of a future world living in, the secure provision of a fabric of confidence and good will among nations, demands not only a desire for it, but a more positive conception of peace than merely a cessation from war. Peace is not repose, but freedom. It will be the outcome, the accompaniment, of a new, dynamic type of life.

Where that dynamic type of life may

be found, the world knows today better than ever. The Preacher of the Sermon on the Mount will gladly share the way, the truth, and the life with those who

seek His guidance and inspiration and help in this superior life. As the Prince of Peace, He came not to destroy but to fulfill. Greater is His influence and power

than when He was "going about doing good". He will win, He will triumph, He will bring victory.

St. Mark's Church, Reading, Pa.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England—At the June meetings of the Convocations of both Canterbury and York the principal business was the consideration of the report of a joint committee appointed three years ago with the object of securing an authoritative pronouncement of the attitude of the Church of England to marriage and divorce. This document covers such a wide ground that it was found necessary to postpone the discussion of some of its recommendations until future meetings. The general trend of the report is to reinforce the ancient code of the Church in its main principles and at the same time to modify its indiscriminate rigidity of application. Both convocations endorsed its declaration that a lifelong and indissoluble union was the Christian standard of marriage. Proposals for modifying the existing practice on certain definite points were also approved.

Thus, one of them recommends that divorced persons who have married again during the lifetime of a former partner shall be admitted to Holy Communion if the bishop is satisfied that a marriage so contracted is, in the circumstances, morally preferable to any other course. An alternative proposal that the matter might be decided by the parish priest was rejected. The majority was also definitely opposed to the marriage of divorced persons in Church in any case, as against the minority opinion that some form of Church service might be devised that would meet the situation in the interests of the innocent party.

The Reformation—Representatives of all the British Churches, with one natural exception, are uniting to form a national council for celebrating the fourth centenary of the Reformation. Such a proposal may seem strange in view of the fact, recognized by Bishop Warman at the preliminary meeting, that the Reformation was not an event but an epoch. A commemoration is nevertheless possible and appropriate if attention is concentrated on some especially significant incident or phase. As Archbishop Lang pointed out at the same meeting, the greatest and most permanently valuable legacy of the Reformation was the gift to the English people of the Bible in their native tongue. In 1538 provision was made for placing an English Bible in every parish Church. That year may therefore be regarded as the turning point in the process, and its 400th anniversary, in 1938, is accordingly to be celebrated by an extensive and carefully prepared program, largely of an educational nature. It is hoped thereby to quicken popular interest in the Bible and to restore it to the place it once occupied in the national life.

Notes and News—The annual conference of the British missionary societies has endorsed the proposal to hold a world missionary conference in India or the Far East in 1938. . . . The last link with Livingstone has disappeared through the death of Matthew Wellington at an advanced age. He was the sole survivor of the devoted band of native followers who embalmed the great missionary's body and carried it from the heart of Africa to the coast in a perilous journey of many months. . . . After a long furlough Mildred Cable, Evangeline French and Francesa French, the collaborators in that remark-

able story of missionary adventure, "Something Happened", are about to return to their mission station in the extreme north-west corner of China. Each of them has now completed more than thirty years in the mission field. . . . The degrees of Bachelor of Divinity and Doctor of Divinity at Oxford will henceforth be open to women. . . . The president designate of the British

SAUL OF TARSUS

St. Paul received a sacred call
When on Damascus Way,
It caused him to the earth to fall,
This light he could not stay.

He heard a voice this sacred day,
"Why persecute the Lord?
All those who walk the Jesus' way
Obey the sacred Word."

And Saul replied, "Who art Thou,
Lord?

What wilt Thou have me do?"
"Go to Damascus," was the word;
Sightless, they led him through.

The Lord to Ananias said,
"Go to the Street called Straight,
Call Saul of Tarsus, for he prays;
Help him receive his sight."

Then Ananias went his way
To house where Saul still prayed,
And laying hands, in pastor's way,
From blindness Saul was saved.

Then Saul remained with friends some
days
He at Damascus found.
With them he learned more of God's
ways;
All were for Heaven bound.

He preached in various places now
That Christ is Son of God;
For he had taken Christian's vow,
Would ne'er forsake the Word.

The Lord sent him to Gentile world
For Christ to testify.
And many men believed his word,
To Christ the Rock did fly.

His written word is saving men
As in the ancient days;
They talk for God as he did then,
Help men in many ways.

Christ gave His life to save the world,
If men His words believe;
But all who turn aside His Word,
The Lord will not receive.

—S. G. Ebersole.

Christian Endeavor Union is Dr. Harold A. Moody, a colored native of Jamaica, who practices as a physician in South London. This is said to be the first instance of the election of a man of his race to the presidency of any national British organization. . . . One of the bays of the transept of Winchester Cathedral is to be transformed into a mariners' chapel. It will contain, as one of its votive offerings, a model of the Mauretania.

Obiter Dicta—For a sovereign nation to submit, to the judgment of the most impartial tribunal that can be devised, what

it may regard as a question of vital interest, may call, says Archbishop Temple, for a very difficult sacrifice of pride. Yet he cannot doubt that to such a sacrifice God is now calling the nations of the civilized world. . . . Christ's claim, according to Canon C. E. Raven, is not that evil is non-existent, but that it can be overcome. There is in Him no sign either of the shallow optimism which shuts its eyes to the problem nor of the skeptical pessimism which despairs of its solution. . . . If you are afraid of conversion and wish to avoid the experience, you can find no better safeguard for yourself, suggests H. G. Wood, than to engage in the critical study of its psychology. . . . Dr. Henry Gow believes that a sincere preacher can speak to his congregation, large or small, of the deepest things in his soul as he can rarely if ever do in private conversation. . . . The Rev. A. E. Whitham points out that you have not dismissed the mysterious by bidding men turn from theology to morality. You have only made the moral act more mysterious and less reasonable. . . . The standard of a man's belief, says Prof. O. Hardman, determines the nature of his prayer; so that there are as many levels of prayer as there are of creed.

New Books in England—Prof. R. H. Lightfoot's "History and Interpretation in the Gospels" (Hodder) has gained immediate recognition as one of the most important recent works on the subject. . . . "The Background of the Epistles" (Clark), by Dr. W. Fairweather, is a companion volume to "The Background of the Gospels" by the same author. . . . In "The Modern Approach to the Old Testament" (Allen) the Rev. Jewett C. Townsend has handled his theme from the standpoint of the pastor and the Bible student rather than the scholar. . . . Dr. T. R. Glover has produced a characteristically brilliant and learned study of "The Ancient World" (Cambridge University Press). . . . Canon F. R. Barry has followed up "The Relevance of Christianity" with a new volume on "The Relevance of the Church" (Nisbet), in which he acutely discusses the contemporary reaction against institutional religion. . . . William E. Wilson's "Our Response to God" (Allen) is this year's Swarthmore Lecture, delivered at the annual meeting of the Society of Friends. . . . "The Way of St. Francis and Today" (S. C. M.), by John S. Hoyland, takes the story of St. Francis as the record of ideas put into practice and then shows that the same ideas are immediately pertinent to the modern situation. . . . The contention of the Rev. A. G. Hebert in "Liturgy and Society" (Faber) is that what really matters and what really has power in the world is less apologetics than the Church's worship. . . . In "Our Heritage in Public Worship" (Clark) the Rev. D. H. Hislop claims a heritage for the Scottish Church in the worship of the Eastern and Roman Churches as in that of the Churches of the Reformation. . . . "The Faith of a Jewish Preacher" (Goldston), by the Rev. Ephraim Levine, is a volume of sermons throwing light on the religious life and outlook of the Orthodox Jew in England today. . . . "Finding and Following" (Hodder) is the work of Dr. Ebenezer Macmillan, a minister in South Africa who is closely associated with the Group movement.

The "Churchman's" Libel Suit

By DR. WM. E. GILROY

Editor of "Advance" (Boston)

In what seems to us the most amazing verdict in the history of libel suits in journalism, a jury in the Supreme Court of New York County on June 18 awarded Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc., damages against our contemporary, "The Churchman", and its editor, Dr. Guy Emery Shieler. The paper was assessed \$10,000 as punitive damages and \$200 as actual damages.

The libel arose from a technical error incorporated in a statement quoted from another paper, "Harrison's Report", trade journal of the independent exhibitors, with reference to action concerning the movies in the Province of Ontario. "The Churchman", as soon as the error was discovered, corrected it and published a retraction.

The astonishing nature of the verdict against "The Churchman" seems to us evident, if in no other respect, in the fact that in a similar libel suit brought against "Harrison's Report" Mr. Hess recovered only \$5,200. The damage to Mr. Hess, if it were actually done, ought surely to have been the same in either case, or to have been assessed chiefly at the point where it originally occurred.

The awarding of punitive damages of \$10,000, where actual damage was assessed at only \$200, is also amazing in its implication of motive. If "The Churchman"

was actuated by prejudicial or malicious motives, and not by a high sense of right and public interest, practically all the outstanding religious papers are subject to moral indictment on the same grounds. The Editorial Council of the Religious Press has taken a deep interest in "The Churchman's" campaign for the removal of abuses and evils in connection with the movie industry in America. Though we are aware of no technical error, or other statement, upon which a charge of libel could be based, "The Congregationalist" (now "Advance"), "The Christian Leader", "Zion's Herald", "The Christian Century", "The Reformed Church Messenger", "The Christian Advocate", and other leading papers have taken much the same general position as "The Churchman". Through their editors they have conferred from time to time with Dr. Shieler and have discussed in their groups the matters at issue. Only last year they appointed Dr. Shieler chairman of a special committee which was requested to secure specific articles dealing with the problems of the movies. Though recent combined action on the part of Jews, Protestants, and Catholics has done much to clean up unwholesome situations in the movies, inducing both cleaner pictures and a better attitude on the part of producers, much of the credit of this whole movement goes to Dr. Shieler, who was a pioneer in the demand for better conditions, and who

attacked the whole problem in a fundamental way.

To attribute the campaign that he has conducted to malice, or to a purpose of damaging any individual, much less Mr. Hess, is absurd when one considers the high quality of "The Churchman" and the ideals that are emphasized in its editor's life and character. Whether or not "The Churchman" has erred in any specific reference, every fair-minded person fully conversant with the facts must recognize that there has been no motive other than that of a high-class religious newspaper in furthering the public interest and in contributing its part toward the solution of problems associated with the movies that, manifestly, seriously affect the moral and social welfare of the nation.

It is our belief that the religious press that has shared "The Churchman's" attitude will come to the support of that paper and its editor. A courageous and honorable man is being penalized for a matter in which practically the entire Christian community has responsibility. It is our hope, also, that newspapers, in general, that ought to have an essential interest in this suit will come to the support of "The Churchman", making it possible to appeal the case to the highest court. Meanwhile, editors of religious papers are in consultation as to the most effective way in which they can help in the situation.

NEWS IN BRIEF

"I NEED THEE EV'RY HOUR"

(Memory Hymn for August)

I need Thee ev'ry hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

Chorus:

I need Thee, O I need Thee,
Ev'ry hour I need Thee;
O bless me now, my Saviour,
I come to Thee.

I need Thee every hour,
Stay Thou near by;
Temptations lose their power
When Thou art nigh.

I need Thee every hour
In joy or pain;
Come quickly and abide,
Or life is vain.

I need Thee every hour;
Teach me Thy will;
And Thy rich promises
In me fulfil.

I need Thee every hour,
Most Holy One;
O make me Thine indeed,
Thou blessed Son.

—Annie S. Hawks, 1914

Robert Lowry, 1872

P. O. Baloda Bazar, C. P., via Bhatapara, B. N. R., India

Rev. James V. Ingram, from Webster Groves, Mo., to 126 S. Pennsylvania Ave., Belleville, Ill.

Rev. W. C. Nugent, from Japan to 55 Randolph St., East Orange, N. J.

Rev. W. W. Rowe, D.D., from Dayton, Ohio, to Lenoir, N. C.

SYNODICAL MEETINGS FOR 1935

SYNOD OF THE NORTHWEST—September 3, 1935 (7.30 P. M.), Zion, Sheboygan, Wis., Rev. Edw. H. Wessler, D.D., 612 Erie Ave., Sheboygan, Wis.

SYNOD OF THE MID-WEST—September 16, 1935, Salem, Louisville, Ky. Rev. Albert H. Schmeuszer, 1830 Date St., Louisville, Ky.

The Collegeville Assembly to be held at Ursinus College presents Dr. Wm. J. Shergold, of London, and Dr. Charles L. Goodell, of New York, as the platform speakers throughout the Assembly week, Aug. 5 to 11, inclusive. Write Rev. C. D. Yost, Collegeville, Pa., for information and rates.

Men's Bible Class of Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, will hold their picnic July 17 at Hoover Camp. Church School attendance July 7 was 681.

As a climax to Adult Department Attendance Contest in Immanuel Church, Indianapolis, Ind., Rev. H. F. Weekmueller, pastor, the ladies will provide a picnic for the men on July 23, in Garfield Park. A committee has been appointed to make plans for Rally Day, Sept. 22.

Summer Communion will be observed

July 14 in Shiloh Church, Danville, Pa., Rev. Clark W. Heller, pastor. Mr. William T. Deeter was recently elected general superintendent of Church School, replacing Mr. Fred W. Diehl, who has faithfully filled that position for 15 years.

Solomon's Church, Macungie, Pa., Rev. Herman C. Snyder, pastor, will celebrate Home Coming Sunday on Aug. 4. Among the speakers will be Rev. P. A. DeLong, Watsonstown, Pa., and Rev. W. D. Mathias of Allentown. A total of 206 persons communed at summer Communion, June 30.

During July and August, Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, will hold unified services of Church and Church School which will last for an hour and a half. Pageants are planned for several Sundays during these months, which are used during the worship periods. This brings out parents who might otherwise stay home.

Closing exercises of Daily Vacation Church School will be held in St. Peter's Church, Lancaster, Pa., Rev. James E. Wagner, pastor, on July 19. The pastor will teach two courses in Bible which will be introduced into the curriculum at Franklin and Marshall Academy this fall. Annual summer picnic was held June 28 in Long Park.

In a letter written from Kobe, Japan, on June 22, Dr. A. V. Casselman told of his meeting the day previous with a committee of the Japan Mission at Yokohama after a very pleasant voyage across the Pacific. He expected to arrive at Yochow, China, on July 4. After spending several weeks in visiting our field there, he planned to go on to Kuling for the annual meeting of the China Mission beginning July 29.

CHANGE OF ADDRESS

Rev. Arno H. Franke, from Milwaukee, Wis., to 3910 Fillmore St., St. Louis, Mo.

Rev. P. D. Gottlieb, from Raipur, to

Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, took part in demonstration in connection with Christian Endeavor Convention on July 6. Men's Bible Class had an outing in Willow Grove Park, July 13. The pastor was heard in a broadcast over station WFIL, July 9, at 12.15.

We are very sorry to learn of the death, on July 12, of Mrs. R. W. Herbster, mother of Rev. Ben M. Herbster and Mrs. Annetta Winter, and former treasurer of the Woman's Missionary Society of General Synod, one of the most useful and beloved workers in our denomination. The funeral service was conducted on Monday, July 15.

Rev. C. H. Wingert, pastor of Church of the Ascension, Norristown, Pa., gave the commencement address for the nurses of Montgomery Hospital, May 21. He spoke on "The Nurse and Her Creed". Daily Vacation Bible School of about 60 members was held from June 24 to July 11. The pastor will be in charge of Bible Hour at Collegeville Missionary Conference, July 27 to Aug. 2.

Dr. George W. Richards, President of the General Synod, sailed July 12 to attend Continuation Committee of the World Conference on Faith and Order, which met in 1927 in Lausanne, Switzerland, and will meet again in 1937. The Committee will meet in Hindsøgaug Middlefart, Denmark, the first week in August. The purpose is to prepare a program for the 1937 meeting.

Mr. John Szeghy, father of the Rev. John Szeghy, our Hungarian minister at Buffalo, N. Y., died at his son's residence on July 4. Mr. Szeghy was born in Hungary Aug. 18, 1852. He was almost 83 years old. Services were held at his son's home in Buffalo on July 6 and interment was made in the family lot at Throop, Pa., on July 8.

Annual outing and picnic of Zion Church, New Providence, Pa., Rev. Harry E. Shephardson, pastor, will be held July 27 in Wheatland Park, picnic dinner to be served at 6 P. M. Zion Church has 3 unusual baptismal records: Mrs. Catharine Johnson, baptized in 1844; Mary M. Helm, in 1847, and Mrs. Alice E. Zander, in 1858. Their presence in their family pews at each Lord's Day service has been an inspiration.

As previously announced, Dr. Lawrence E. Bair will be toastmaster at the Spiritual Conference Banquet Aug. 1, at 6 P. M. The general theme will be, "The Tasks of the Minister", and four of our most reliable and trustworthy orators have been secured at great expense for this happy occasion. The renowned quartet is composed of Revs. L. V. Hetrick, Nevin E. Smith, Samuel Givler, Jr., and Chas. E. Creitz, D.D. Don't miss this. By the way, have you written to Dr. E. M. Hartman for reservation?

Rev. Gustav R. Poetter, pastor of St. Mark's Church, Reading, Pa., is broadcasting this week, beginning July 15, the morning devotions, over WEEU, Reading. Estelle K. Krick and members of the choir are assisting. Sermon subjects: Monday, "Why Decay of Faith Today?"; Tuesday, "Fraudulent Hucksters"; Wednesday, "Hung as Dead Weight"; Thursday, "Masquerading"; Friday, "A Christian Liberal"; Saturday, "Reaching Maturity". Pulpit supplies for August will be Rev. Dr. William F. DeLong, Rev. F. H. Moyer, and Rev. Dr. Jacob G. Rupp.

The Martinsburg Charge, Va., Rev. Victor Steinberg, pastor, observed 131st anniversary of the organization of the Charge with services in the morning at St. John's and in the afternoon at Salem's. Members and friends enjoyed picnic luncheon served in cafeteria style in the social rooms of Salem Church. At afternoon service the Rev. Charles D. Rockel of Christ Church, Altoona, gave a splendid address

on the theme, "The Church of the Living God". Rev. Frederick D. Eyster of Hollidaysburg and Rev. C. Earl Gardner of Roaring Spring assisted at altar services. The St. John's choir, under direction of Mr. Harold Bolger and accompanied by Miss Lucille Bonebreak, added greatly to the success of the services with excellently rendered anthems.

The second annual Home-coming at Muddy Creek Church, Dr. M. W. Schweitzer, pastor, was held on Sunday, June 30. The morning service was held in the old historic Church which was built during the pastorate of the Rev. Daniel Hertz. The preacher was Dr. Charles E. Schaeffer. The afternoon service was held in the beautiful grove opposite the Church. This was largely attended. The speakers were Dr. Elmer S. Noll of Schuylkill Haven, whose choir was also present; Rev. Thos. W. Rhoads, a neighboring pastor at Shillington; Rev. G. W. Zehring of Mountville, and Dr. Schaeffer of Philadelphia. The choir of Muddy Creek Church also furnished excellent music at both these special services.

June 20 marked 15th anniversary of pastorate of Rev. Paul T. Stonesifer in Mount Pleasant, Pa., Charge, to which Mr. Stonesifer came following his graduation from the Theological Seminary in Lancaster in 1920. In celebration of the event, ministers of Westmoreland Classis tendered him a surprise dinner in First Church, on the evening of June 20, which was attended by a number of the ministers of Classis and their wives. On June 27, congregation of First Church gave their pastor and his family a reception in honor of the anniversary. A musical program was followed by addresses by Elder C. J. Schaub, vice-president of the consistory, and by Deacon Lloyd F. Rumbaugh, who also presented the pastor with a purse in honor of the occasion.

S. S. of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, showed an increase in attendance June 30 and July 7, as compared to corresponding Sundays of 1934. Mr. George S. Fisher is general superintendent. Mr. Arthur D. Kline, assistant, has been presenting order of worship the last several Sundays. At Spiritual Council meeting, July 1, 3 new members were received by reprofession. The

Council still retains its traditional custom of meeting the pastor before the hour of worship and then in a body attends morning and evening worship. The pastor will observe 19th anniversary of his pastorate of St. Mark's on Aug. 4. His consistory has granted him a vacation from Aug. 5 to Sept. 1, inclusive.

Trinity Church, Coplay, Pa., Rev. B. M. Werkheiser, pastor, with the cooperation of St. John's Lutheran Church, recently conducted the 3rd annual community vacation Church School, with enrollment of 275, the largest of the 3 years. Mrs. B. M. Werkheiser, director, had a staff of 17 teachers and assistants, mostly public school teachers. A new feature of the school this year was a young people's department, taught by the pastors. Worship was conducted each morning in the Church, followed by classroom work in the public school. Vacation school was also conducted in W. Catasauqua chapel and public school, under auspices of St. John's Church, Mickleys, of Coplay Charge; enrollment was 133.

Mid-summer Communion was observed in Grace Church, Mt. Carmel, Pa., Dr. Morgan A. Peters, pastor, on June 9. Children's Day program was presented the evening of June 16, in charge of Mrs. Thomas Green, Jr., and Miss Margaret Reese. Service of the Board of Christian Education was used. On the evening of June 19, Elder George Wilkinson, who is also vice-president of E. Susquehanna Classis, and Miss Margaret Reese, superintendent of Primary-Junior Department of Grace Church, were united in marriage in a beautiful Church wedding attended by many relatives and friends. At high noon on June 22, Mr. Ray E. Schoenley of Allentown and Miss Eva K. Hartman of Bethlehem were married in Grace Church. Mr. Schoenley was organist of Christ Church, Allentown, during pastorate of Dr. Morgan A. Peters. Daily Vacation Bible School presented closing program on Sunday evening, June 30. Dr. Peters, principal, was assisted by Mrs. George Ruths, Mr. Michael Jelus, Misses Dorothy Becker and Helen Cohoon. In the enrollment of 54, 40 never missed a session. Attendance of 90% was very encouraging. Church Bible School held its annual picnic June 26. Men's Bible Class, with membership of 28, will hold its first clam bake in the near future. General activity in the Church is most noticeable.

Deep Creek Charge, Rev. Herman J. Naftzinger, Hegins, Pa., pastor, observed the 1st anniversary of the Evangelical and Reformed Church by holding union service in Friedens Church at Hegins, June 23, 10.30 A. M. A very able and inspiring message was brought by the Rev. Dr. Wm. F. DeLong, treasurer of the Board of Home Missions. A combined choir of the 4 congregations of the Charge sang special music. The anniversary was a truly significant and satisfying occasion. Hegins Standard Leadership Training School, with Dr. Naftzinger as dean, brought its third term to an auspicious close June 24, when 82 credits were awarded. Closing exercises were held in Friedens Church, with the Rev. J. K. Wetzel, Tremont, delivering a very thoughtful and encouraging address. Following this, students and instructors spent a delightful social hour which was planned by the class in recreational leadership, taught by Mr. Edwin Ziegler. Friedens Church cooperated with St. John's Evangelical Church for the 6th time in conducting a Vacation Church School which had an enrollment of 101 in 5 departments. Closing exercises were held June 28 in the Evangelical Church. St. John's (Kimmel's) Reformed and Lutheran Church recently created a cemetery board to administer affairs of the union cemetery adjoining the Church. The new board is in the process of incorporation. The basement of St. John's Church, recently excavated, has just been fitted for Sunday School purposes.



Prof. Oswin S. Frantz, D.D., of the Theological Seminary, will be the last, but not the least, among the readers at this year's Spiritual Conference, on Friday, Aug. 2, at 10 A. M. His theme is, "Wanted—a Gospel Passion".

The Sunday preacher at the Collegeville Summer Assembly, Ursinus College, on Aug. 11, will be the Rev. Dr. Paul S. Leinbach, editor of "The Messenger". Do not fail to hear his prophetic message. Dr. Shergold, of London, and Dr. Goodell, of New York, the platform speakers, alternate morning and evening, Aug. 5 to 11. Address Rev. C. D. Yost, Collegeville, Pa., for rates and reservations.

At least \$5 a week can be saved by any Church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush St., Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that Churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the "Messenger", also give your denomination. The Layman Company, 730 Rush St., Chicago.

A set of chimes, 15 bells, was dedicated on Palm Sunday morning in St. John's Church, Schuylkill Haven, Pa., Dr. Elmer S. Noll, pastor. It was the gift of Mr. Howard A. Stoger as a memorial to his parents. In connection with this service a beautiful set of candelabums was dedicated as a memorial to Mr. and Mrs. Jacob Klahr by their children. Children's Day services, on Sunday morning, June 16, were very largely attended. A beautiful pageant, "Gateways of the Bible", was presented by 50 of the young people of the S. S. During the last four months, indebtedness of St. John's Church has been reduced by more than \$6,000.

St. Paul's Church, Sharon, Pa., is pleased to announce the accession of 18 new members since the recent beginning of pastorate of Rev. Paul C. Shumaker; 12 by confirmation, 4 by renewal and 2 by certificate. Church auditorium was filled to capacity when summer Communion was celebrated July 7. A feature which greatly enhanced the service was the singing of Miss Katharine Kochli, of Buffalo, N. Y., who recently graduated from Heidelberg College. Church School and C. E. Society are sending 3 young people to Spruce Creek Camps for summer periods. Consummating a series of surprise showers on the pastor and his wife was one held by the consistory and trustees and their wives, on July 2, at which time a fine Westminster Chimes clock was presented.

The Northfield General Conference, founded 55 years ago by Dwight L. Moody, the great evangelist, will take place July 27 to Aug. 12, and it is expected that several thousand people will attend. The theme of the conference is the "Sufficiency of Christ", and among the speakers from abroad are Drs. James M. Black, Edinburgh; Albert D. Beldon, London; Adam Burnet, Glasgow; T. Z. Koo, Peiping, China. American speakers include Drs. James Moffatt, Howard Chandler Robbins, Lynn Harold Hough, J. V. Moldenhawer, Paul E. Scherer, and Mrs. Henry W. Peabody. Dr. John Finley Williamson, founder and director of the Westminster Choir School, which will hold its summer sessions in conjunction with the conference, will also speak.

Calvary Church in Turtle Creek, Pa., again cooperated in the Community Vacation Church School. Missionary Glessner gave a very much appreciated address at Children's Day service. The pastor took part in the celebration of 100th anniversary of St. Peter's Church, Germano, O., and is chairman of the Community Sunday evening services being held during July. Children of the school enjoyed annual outing at Sugar Camp, Pitcairn. Several classes of the Government Emergency School of Adult Education are being held in the Church plant. Upon the bulletin board was this statement: "We may be

Church members, but we cannot be Christians if we dodge our civic responsibilities". Another statement was: "How you use today determines how tomorrow uses you." At a quiet ceremony in the Church, Miss Sarah R. Haney, a fine worker in the Church School, was united in marriage to Mr. Glenn W. Carbler. Their honeymoon will be spent in an extended motor tour.

Miss Sara Kathryn Runkle, daughter of Rev. Dr. and Mrs. James McClellan Runkle of Altoona, Pa., and Mr. William I. Smith, son of Mrs. Mary Smith of Williamsport, were united in marriage at Trinity Church, Altoona, on Saturday, June 29, at 6.30 P. M., Rev. Dr. Stephen Flickener of Winchester, Va., officiating. The bride was given in marriage by her father, pastor of Trinity Church, in the presence of a large assemblage of friends and relatives. The attendants were Mrs. Paul Christman, sister of the bride, Mrs. George Hevner, Miss E. Mae Smith, Miss Caroline Hartman, and Mrs. Tobias Crook. Paul S. Christman was best man and the ushers were Dr. George Hevner, Frank Warntz, Tobias Crook and Ezra Reider. A reception was held in the Church and a wedding dinner was served later in the evening. The bride and groom left for a motor trip through New York and Canada. The bride is a graduate of Hood College, Frederick, Md., and has been a teacher in the Williamsport High School. Mr. Smith is manager of the refinishing department of the Moltz Chevrolet garage. The couple will be at home in Williamsport after Sept. 1.

The following numbers will be rendered at the 46th Evangelical and Reformed Church Pen Mar Reunion, at Pen Mar Thursday, July 25, by the Ministers' Choir of Potomac Synod: "O Come Let Us Worship" (Venite), Dr. Harry A. Sykes; "O Rejoice Ye Christians Loudly", Johann Sebastian Bach; "Sweet and Low", Tennyson, Barnby; "Steal Away", Negro Spiritual, arranged by J. B. Herbert. The choir is under the leadership of Mr. Leon-

ard B. Martin, minister of music of Emanuel Church, Hanover. The personnel of the choir is as follows: Rev. John S. Holtenbach, acting secretary; Revs. John S. Adam, Robert L. Bair, J. Riley Bergey, Nelson L. Brown, Truman A. Crist, Howard S. Fox, John B. Frantz, Lee J. Gable, W. S. Harman, Ralph E. Hartman, John R. T. Hedeman, Norman L. Horn, J. Edmund Lippy, S. E. Lobach, Oliver K. Maurer, Felix B. Peek, Edward Plitt, G. Ermine Plott, Irvin A. Raubenhold, Frank A. Rosenberger, E. H. Sando, D.D., W. R. Streitelmeier, Paul D. Yoder, D.D., Chas. R. Zweizig, Seminary students Roy E. Leinbach, Jr., Jerome A. Wenner, Edward L. Schlingman. This choir is a new feature of the reunion and will be a real treat.

The marriage on June 26 of Miss Ruth Louise Snyder, daughter of Mrs. Louise Shalter Snyder of Hyde Park, Reading, Pa., and the late Rev. Elam J. Snyder, to Mr. Lester V. Plum, formerly of Seattle, Wash., and now instructor in economics at Princeton University, was solemnized in the chapel of Beaver College, near Philadelphia, by the president, Rev. Dr. Walter B. Greenway. The bride is a graduate of Beaver College, class of 1931, and has been director of music in the New Jersey State Home for Girls. She has continued her study of the pipe organ in the Juillard School of Music of New York and of voice under Paul Volkman of Philadelphia. The groom is a graduate of Washington University and is now writing his thesis for his Ph.D. degree. After a honeymoon trip to Seattle, Mr. and Mrs. Plum will live in Princeton. Just a year ago, on June 26, the son of Rev. and Mrs. Snyder, Mr. Harold E. Snyder, was married to Miss Betty Linton of New York. After teaching for several years in the Swarthmore High School, Mr. Snyder will become assistant principal of the Horace Mann School, New York, which is connected with Teachers' College of Columbia University. He will also be enrolled as a student at the Teachers' College and will write his thesis to complete his Ph.D. degree in School Administration.

The Daily Forum Hour at the Collegeville Summer Assembly, Ursinus College, will present consecrated Christian leaders who will discuss vital topics of the day. A distinctively pastors' conference will be held on Wednesday, Aug. 7. Assembly dates, Aug. 5 to 11, inclusive. Address Rev. C. D. Yost, Collegeville, Pa., for rates and desired information.

THE COLLEGEVILLE SUMMER ASSEMBLY

Ursinus College, Aug. 5-11, 1935

The choice group of Christian men, women and children who make up the fellowship at the Collegeville Summer Assembly will again gather in the 28th annual sessions to be held at Ursinus College, Collegeville, Pa., from Aug. 5 to 11, inclusive. From the opening address by the Rev. Dr. Wm. J. Shergold, of London, on Monday evening, Aug. 5, until the closing sermon by the Rev. Dr. Paul S. Leinbach, of Philadelphia, on Sunday morning, the entire program will afford inspiration and guidance for clergy and laity alike.

The two platform speakers, the Rev. Dr. Shergold, of London, and the Rev. Dr. Charles L. Goodell, of New York, are no strangers to the Assembly. Both of them have appeared again and again, but never on the same program throughout the week. The addresses of these two great men, alternating morning and evening, offer an unusual opportunity to all who hear them. Dr. Shergold will speak on Monday evening and Tuesday morning; Dr. Goodell, Tuesday evening and Wednesday morning. The evening platform addresses will be at 8 o'clock, and the morning at 9.30. All appointments are on Daylight Saving Time.

The Assembly is again cooperating with the Pennsylvania Council of Churches in



"The Place of the Sermon in the Worship Service" is the interesting theme at the Spiritual Conference Wednesday, July 31, at 8 P. M. It will be discussed by the Rev. Daniel J. Wetzel, one of our most thoughtful and popular young preachers.



UNDEFEATED TENNIS TEAM FOR 1934-1935, MERCERSBURG ACADEMY

supplying the program for the 11 A. M. Forum Hour. Rev. Dr. William L. Mudge, executive secretary of the Pennsylvania Council of Churches, will be in charge of this daily period. The speakers are as follows: Tuesday, Rev. S. Charles Hoover, Harrisburg, Pa.; Wednesday, Rev. Edward H. Brewster, D.D., Philadelphia; Thursday, Mr. Richard R. Wood, Philadelphia; Friday, Rev. Gustav H. Bechtold, D.D., Philadelphia, and Saturday, Dr. Charles L. Goodell, New York. Each one is a happy combination of the expert and the consecrated Christian leader, and will speak and lead the discussion upon specially selected subjects. A new feature this year will be a distinctively pastors' conference in charge of Dr. Brewster, to be held out under the spreading shade trees immediately following the luncheon on Wednesday.

The speakers at the Sunset Service to be held at 7 P. M. daily are as follows: Tuesday, Rev. Robert J. Gottschall, Norristown, Pa.; Wednesday, Rev. Reginald H. Helfferich, Bath; Thursday, Rev. H. G. Smith, Norristown; Friday, Rev. Charles F. Deininger, Glenolden. A Family Fellowship Dinner, with an interesting program, will be held on Saturday evening.

Dr. Paul S. Leinbach, also well known to Assembly audiences, will deliver the closing sermon on Sunday morning, Aug. 11, at 10.45. No one better qualified to render this service could have been selected. Rev. Arthur Leeming, of Glenside, will be in charge of the music throughout the week. The Assembly Committee consists of President George L. Omwake, Litt.D., chairman; Rev. W. Sherman Kerschner, D.D., vice-chairman; Rev. Calvin D. Yost, D.D., secretary-treasurer; Dr. Wm. I. Zyner, Rev. L. Valmore Hetrick, Rev. Harry E. Bodder, D.D., and Rev. Charles F. Deininger.

Rates are reasonable. Correspondence is invited for families. Special rates are given for children under 12 years of age. For reservations or information, address the secretary-treasurer at Collegeville, Pa.



CHAPEL USHERS FOR 1934-1935, MERCERSBURG ACADEMY

The Chapel Ushers, in the first row, are: Mr. R. M. Goff, David B. Dalzell, John S. Shirk (winner of the Gold Chain for character and service, at Commencement), John D. Horst, and Mr. David F. Chapman. The second row consists of Willis B. Boyer, H. Laning Keiser, Charles W. Fisher, Jr., and Philip M. Jones. In the third row are: Charles S. Welsh, John C. Young, and Holt A. Murray.

THE WAY OUT OF GRIEF

By Edwin Heyl Delk, D.D., in "The Lutheran"

Now and then one encounters a heart stricken and disconsolate, the victim of abnormal sorrow for one who is dead. The lost one has perhaps been the center and idol of a mother's life and love. Stunned by the grief, life seems to have grown frigid and empty and the victim of the loss finds no avenue of hope or action. It is because of such a tragic impasse that I write these lines suggested by an autobiographical article found in one of our popular monthlies. The article is entitled, "I Wanted Out," and was written by a mother who, after years of sacrifice for a loving and beloved son just reaching a promising manhood, was suddenly snatched from her by death. So intense was her grief that her emotional and volitional state was best expressed in her tense phrase, "I wanted out."

Gradually certain truths made their mental impression. The first was, "Love is worth anything it costs." It is the old truth sung by the poet, "It is better to have loved and lost than never to have loved at all." A great, deep, unselfish love is the richest and highest experience that a human heart can know. But such love has its costly side. When death steps in to carry off the idolized one, the suffering for the time being seems far to outweigh the rapture of the sunny days of companionship. And yet deep down beneath the grief there rises the memory and joy of the love, the costly love that now suffers,—and at last one can truthfully say, "Love is worth anything it costs."

Her next step in the way to light was the obvious fact that "Sorrow is the common lot." It is the old truth that "man is born unto sorrow as the sparks fly upward." We do not like to face this fact. Our sorrow seems the one false, evil note in the universe. Never having suffered deeply before, we are prone to ignore the suffering of others. We fail to see that we are but one in a multitude which is carrying crosses, bowed beneath ills that are a common experience of both the good and bad. Once we realize that we are but one in a common experience, the burden is lessened and we find ourselves a part of the great multitude that carries on despite the loneliness and gloom.

One subtle feature of sorrow she discovered in herself which she expressed in the startling words, "Our cross becomes a pedestal, a rostrum, and all too often a racket." A pedestal on which we stand to be an object of sympathy, a rostrum from which we tell our grief to others, a racket demanding special consideration and exemption from taking up our cross and marching on to service. Sorrow can be pitifully selfish. Grief can unconsciously be so self-centered that it becomes a blight to the soul and an aggravation to others. This demand for coddling she survived and conquered. Not on a pedestal, but on our knees the victory is won.

A deeper vision of her grief was now revealed in the attitude, "And now I was suffering not because death had cheated me, but because I had rejected life." The world of humans and her own opportunities were still about her, but she was tempted to stand in her tracks and dispute the very fact of living. "I wanted out," was her cry. Duty's voice was stilled by her grief. Life called to her, but her sense of loss blurred the sight and sound of waiting obligations to live on bravely.

Gradually remnants of her earlier faith appeared, not in a distinctly religious form, but in the form of a philosophy of life. "I am sure," she writes, "that the death of the body is not an ending, but simply a segment of the cycle of living." It was not much better than the old Greek belief in the inherent immortality of the soul, but it was a step toward the Christian belief in the eternal life in God. This opened a way of hope and light and gave substance to a wavering belief in a spiritual reunion with her boy. This belief

gave new impetus to her life, and in an attached poem she calls out to her boy:

"And my strong life
Shall be your monument."

"And I saw not in grieving but in growing lay the healing of that hurt." Not standing still in a daze, but reaching out for a fuller life was the remedy for the empty heart and baffled will to live.

Then came the crucial step. "At last I cared about something. I wanted to go back (to her farm) and plow more land and re-salt other weak and sick lives." Work for others motivated by love is the way out. Then her better nature went forth to meet the larger life that awaits our coming. "Life," she says, "has re-salted me, as it will re-salt anyone who has the courage and patience to go back again to its beginnings." She did not reach that faith about which we talk so glibly. Indeed her last sentence is enigmatical: "In that hope which I call God." Why stop with personalizing hope when the foundation of any compelling hope finds its source and power in God Himself? But this is no place for criticism. Such an experience as the writer of the autobiography gives us is too intimate and vital to qualify with theological dissent. Rather do I rejoice that such a humanistic and splendid journey from emotional and moral stagnation to triumphant living and hope of immortality was made at all.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The Home had a unique experience several days ago. Too much water and, at the same time, no water, was our difficulty. The heavy showers which continued for some days and nights to the north and west of Allentown, caused the Lehigh River and its tributaries to flood to such an extent that the city water pumps were covered with water and could not be used.

The Home discovered that spigots did not yield any water. The local broadcasting station announced that probably pumps could not function for 48 hours. It was still raining at that time. Vessels of all kinds were assembled and roof water was gathered to carry the Home through the emergency. While we did all we could to store it and were obliged to use it very sparingly, we began to realize as never before how much the Home work had to depend upon it. We have a pretty heavy schedule of baths which the nurses give to the aged and feeble guests. Those had to be omitted and the nurses felt they had no work to do.

Our pool rendered a good service, our male attendant having been kept busy dipping water from it to take to various parts of the building to flush the toilets. Our refrigerator, being water cooled, naturally went out of commission and the water which was boiled could not be cooled there. Fortunately we had enough stored to be used for drinking. The city pumps are again working and we all have a new sense of appreciation of the splendid water supply we are enjoying.

BETHANY ORPHANS' HOME,
WOMELSDORF, PA.

The Board of Managers of Bethany Orphans' Home reorganized for the coming year with the following officers: Rev. C. E. Creitz, D.D., president; Rev. J. N. Levan, D.D., vice-president; Rev. H. E. Gebhard, secretary; Charles K. Derr, Esq., treasurer.

Admission was granted to two children of Rev. Paul L. Troutman, who died last January at Lansford. The mother was also given employment at Bethany. A child from St. Paul's Church, Ringtown, was admitted and two children from Grace Church, Mount Carmel. Ten other children were referred to the executive committee for further investigation.

The discussions of the Board of Managers and Ladies' Committee centered

around the 72nd anniversary celebration, which will be held on the last Thursday in August.

Considerable concern was shown in the fact that the annual audit revealed that our income fell about \$3,000 short of meeting expenses. A survey will soon be placed in the hands of the Church which will show the loss in income and the gain in our responsibility, as during the past year we have cared for an average of 243 children as compared to 229 last year.

SUMMER CONFERENCES

Collegeville Conference

The conference held each year on the campus of Ursinus College is one of the most largely attended. The dates this year are July 27 to Aug. 2. Missionaries from China, Japan and Honduras are scheduled to present the work of their particular field during the week. Rev. Marcus J. Engelmann of Wakamatsu, Japan, and Miss Minerva S. Weil of Shenchow, China, will attend the conference. Each is scheduled to return to the Orient later in August. Mrs. Edith M. Melick, former member of the Honduras Mission and author of the book, "Seed Sowing in Honduras", will bring the conference into closer touch with this field. Rev. Purd E. Deitz, Recording Secretary of the Board of Home Missions, will address the conference on the theme, "Christian Youth Building a New World".

Chairman of the conference will again be Rev. G. H. Gebhardt, Philadelphia. Associated with him will be: Miss Harriet Kleckner, Allentown, Director of Music; Rev. Arthur Leeming, Philadelphia, Director of Recreation; Miss Esther Bauer, Philadelphia, Book Room Custodian; Miss Anna M. Kenderdine, Reading, Registrar.

The Conference sermon, Sunday morning, July 28, will be preached by Rev. John Lentz, D.D., Collegeville, and the Sunday evening address given by Rev. Charles E. Schaeffer, D.D., Philadelphia, Secretary of the Board of Home Missions. The daily Sunset Service will be in charge of Rev. Reginald H. Helfferich, Bath, Pa., and the morning Bible Hour led by Rev. Calvin H. Wingert, Norristown, Pa.

Miss Carrie M. Kerschner will teach the Home Mission course, "Pioneering Today in Home Missions". The Young People's course, "Christian Youth in Action", will be led by Miss Greta P. Hinkle, Philadelphia, and the Foreign Missions study, "Latin America", by Rev. Arthur Leeming. Children's Methods will be taught by Miss Laura M. Snyder, Womelsdorf.

With this comprehensive program under the direction of qualified leaders, the conference deserves the hearty support of the Churches in this district.

ALL ALLENTOWN CHURCHES UNITE
IN OUTDOOR SERVICE AT
CEDAR CREST

Six hundred members of the various Evangelical and Reformed Churches in Allentown, Pa., gathered on Sunday evening, July 7, in the beautiful out-of-door theater in a joint out-of-door service, the first of its kind to be sponsored by these groups. The natural theater with its sloping hill side surrounded by green hedges and trees proved an ideal site for the summer service; and smiling skies added the final touch of beauty to the occasion.

Chairs placed before the natural stage accommodated only a portion of the large congregation, many sitting in the shade of a tree or hedge or on the slope of the hillside. The program was brought to all parts of the theater by amplifiers.

Appropriately in this beautiful setting, Rev. Milton F. Klingman, pastor of Dubbs' Memorial Church, used the parable of the sower as the theme of his sermon. He alluded time and time again to the campus of "our college" in developing his address from the text, "And some seed fell on good ground and yielded fruit."

Rev. F. D. Slifer, pastor of Grace

Church, Allentown, offered the invocation and opening prayer, and pronounced the benediction. The offering went to the Phoebe Home, Allentown. So large an audience attended that Rev. Mr. Slifer announced the service will be repeated.

Pauline Schaadt Kocher, organist of St. James Church and head of the piano department at Cedar Crest, presided at the organ for congregational singing of

Henry Harbaugh's hymn, "Jesus, I Live to Thee", and Lyte's "Abide with Me". Mrs. Kocher's four brothers, the Schaadt brothers, offered two trumpet numbers, "Day Is Dying in the West" and "Beautiful Saviour".

Combined choirs of the various Churches led the singing. Dr. A. O. Reiter, pastor of St. John's, read the Scripture lesson, and Dr. W. F. Kosman of Salem Church,

offered the closing prayer. The service was sponsored by a committee of the representatives of the consistories of all our Allentown Churches, headed by Prof. Joseph M. Shumaker of the Cedar Crest faculty. After the service, ministers and their wives were entertained at a reception at the home of Dr. William F. Curtis, President of Cedar Crest College, and Mrs. Curtis.

—Frances Weishampel

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

MAKING THE BLIND TO SEE

Text, Luke 18:42, "And Jesus said unto him, Receive thy sight: thy faith hath made thee whole."

One of the greatest blessings of a vacation is the joy of seeing the wonders and beauties of nature as revealed in the sky, the sea, the mountains and the valleys. One ought to be exceedingly thankful to God for the ability to drink in the beauties of nature.

While many are so fortunate as to be able to see these beautiful scenes, yet there are quite a number of persons to whom this privilege is denied. There are a great many blind persons in the world, many of whom have never been able to see, while others lost their power of vision through accident or disease.

I believe there are more references to healing the blind among the miracles of Jesus than to relief from any other affliction. Whenever a number of afflictions are mentioned, you will always find the blind among them, as, for example, in Matthew 15:30, "And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them."

Blindness is much more prevalent in Oriental countries than it is among us. There are many causes for this. Among these are the dust and flying sand which, being pulverized and reduced to minutest particles, enter the eyes, causing inflammations which, when neglected, end frequently in total loss of sight.

A traveler in Egypt said some years ago that there were four thousand blind persons in Cairo alone. Another writer tells us that in Arabia one adult out of every five has his eyes more or less damaged by disease. In Syria the proportion of blind is not so great as in these other countries, but blindness is far commoner there than in western lands.

It is impossible for people who are blessed with the use of their eyes to form an idea how dreadful a calamity it would be to become blind. Much as blind people lose by not having the use of their eyes, they have often made themselves not only useful but even distinguished. Professor Sanderson, of Cambridge, England, lost his sight when only a year old, but became a great mathematician. John Metcalf, another Englishman, was employed first as a wagoner, and, though blind, afterwards became a surveyor of highways. By the help of a long staff he would traverse the most difficult mountain roads, and was able to do more than many men accomplish with their eyes open.

Blind men have become famous in al-

most every walk of life. Lord Cranbourne, blind from his childhood, published a history of France for the young. Dr. Henry Moyes was skilled in geometry, optics, and astronomy, and he could judge very accurately of the size of any room in which he happened to be by the effects of his voice. The Greek poet Homer, author of "The Iliad"; John Milton, the author of "Paradise Lost"; Fanny Crosby, the writer of many Christian hymns, and Helen Keller, the living miracle, were all blind. Many others might be cited who, in spite of this great handicap, accomplished more in life than many who enjoyed the blessing of sight.

It is said that those who have enjoyed the use of their eyes for years, and then have been afflicted with blindness, suffer much more than such as have been blind from their birth. This is partly due to the fact that those who once saw and become blind afterwards realize what they have lost, while those who have been blind all the time do not fully realize what they are missing.

Jesus had compassion on the blind and they never appealed to Him in vain. He went about from place to place doing good, and working wonderful cures. It took some time until He came to the city of Jericho, a beautiful city, crowning a hilltop, surrounded by gardens, and shaded by graceful palm trees. It was sometimes called the "City of Palm Trees."

Like all other fine cities, Jericho had many poor, unfortunate people in it. Among these was a blind man, a beggar, whose name was Bartimaeus, which means son of Timaeus, as St. Mark tells us. Day after day some member of his family, or a sympathizing friend, led him forth into the city, and he sat down in the marketplace, or in a crowded street, to beg. Everybody knew him; some pitied and helped him, while others passed him by again and again, giving no heed to his pathetic tale of woe.

Jesus was on His way to Jerusalem, after spending the Sabbath at Jericho. On leaving the city a great multitude followed Him, and He passed near the place where blind Bartimaeus sat. It is generally known that the loss of one of the human faculties is apt to strengthen those that remain, and, although the beggar could not see, his sharpened sense of hearing told him that the approach of many feet and the hum of voices were signs that something unusual was taking place. He asked what all this commotion meant, and a thrill of delight shot through him when the answer was returned: "Jesus of Nazareth passeth by!"

Bartimaeus had doubtless heard about the miracles which Jesus had wrought, making even the blind to see, and he often wished that he might get into touch with this great Teacher and Healer. Now his opportunity had come. He cried out, saying, "Jesus, Thou Son of David, have mercy on me!" And those that went before Jesus rebuked him, saying that he

should hold his peace. But he cried out the more a great deal, "Thou Son of David, have mercy on me!"

And Jesus stood and commanded him to be brought unto Him: and when he was come near, He asked him, "What wilt thou that I should do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus said unto him, "Receive thy sight: thy faith hath made thee whole." And immediately he received his sight, and followed Jesus, glorifying God: and all the people when they saw it gave praise unto God. Sometimes Jesus touched the eyes of the blind while healing them, and sometimes He applied clay and saliva, but in this case He simply said the word and it was done. This was due to the great faith which Bartimaeus manifested.

Modern miracles are performed, and by means of surgical operations many blind persons receive their sight. The true and devout surgeon gives the credit and the praise to the great Physician, the sympathetic Jesus, who still helps and heals.

A blind man once applied to an eminent oculist to inquire concerning an operation upon his eyes. He had been blind from birth. The oculist, upon examining his sightless eyes, stated to him that if he would subject himself to a very critical surgical operation, there was a small possibility that a fortunate instant might come when he would see, and only an instant, and then he would never see again. The blind man desired that the oculist should undertake the operation.

He was then asked what objects should be placed before him, so that if that instant came he might gain his first and last view of them. He was not long in deciding that question. He desired that the dear friends who had ministered to him in his past years of darkness should be seated in chairs before him. It was done. The oculist commenced, and for a long time persevered with the patience of hope. What emotions filled the minds of the blind man and his friends! It was but a transient gleam, and he saw them no more. That look could never be renewed. His eyes were then closed in lifelong darkness. What a look that must have been! How the images of those friends would be indelibly impressed upon his mind and heart, and the thought of that instant's look would be his solace in all his subsequent years of darkness and gloom.

Some day we shall see our Physician and Saviour face to face, not only for an instant but for ever!

A teacher, instructing a class in composition, said: "Do not attempt any flights of fancy; be yourselves, and write what is in you." The following day a bright pupil handed in the following: "We should not attempt any flights of fancy; write what is in us. In me there is my stomach, lungs, heart, liver, two apples, one piece of mince pie, three sticks of candy, a hull lot of peanuts, and my dinner."

The Family Altar

By the Rev. Edward S. LaMar

HELPS FOR WEEK OF JULY 22-28

Memory Verse: Let justice roll down as waters, and righteousness as a mighty stream. Amos 5:24.

Memory Hymn: "Abide with Me; Fast Falls the Eventide", No. 25

Theme: Amos (The Prophet of Social Justice).

Monday: The Judgment Amos 3:9-15

Religion has no meaning apart from practical life. God speaks to men through men. We follow those in whom we have the most confidence. Justice is the establishing of what is right and equitable in conscience and law. Without impartial justice men and their institutions disintegrate. 2,700 years ago Amos pronounced judgment—sure and severe—against those who exploited others or tried to. The ambassador of God is doing the same thing now. The Gospel of Christ is worth nothing unless applied to the predilections, preferences, prejudices and passions of men. Those who refuse or fail to give full equivalent for full equivalent received cannot escape the day of stern reckoning. Inordinate selfishness is the root reason of what we have been going through since 1929.

Prayer: Oh, Lord, speed the day when the Gospel of brotherhood will be the applied ideal of our lives. Amen.

Tuesday: The Judge Amos 7:7-15

They tried then and are trying now to silence the preacher of social righteousness. What tyrant can be more cold or heartless than selfish self-interest? The preacher who has command of practical facts and lives his religion and applies his religion to the facts is likely to stir up a hornet's nest. "Let us alone, go away, don't disturb us," were said to Amos. They said to Jesus, "Keep quiet, you are an anarchist". But the truth lives, thank God. Intimidation proves a boomerang when tried on the minister or layman who is consecrated to Christ and reinforces his consecration with good, practical judgment. We have a right to judge when we use or fail to use mind, science, skill, service, opportunity, possessions and power for holy ends. Amos was not a "yes" man. Judge ye between directness and timorous evasion.

Prayer: Strengthen us to serve valiantly in Thy service, Oh Lord. Amen.

Wednesday: Repentance Amos 5:14-15

Yes, there is a way out of difficulty, and that is to get into it and clear it up with the spirit that would have prevented it in the first place—if shown. All kinds of bitterness of feeling is of our own making. Knowing this to be true and desiring to make the most of ourselves, we go to God in the spirit of repentance. "Create in me a clean heart" is the cry of the earnest soul, and it will be responded to—always. "Seek good and not evil, that ye may live" is a piercing admonition. When the human "ego" gets so big as to obscure God, or the penny takes on the size of a cart wheel, there is immediate need of psychological and spiritual surgery. I hold that the nearer we are to Christ the farther away from individual dislocations, economic depressions and international strife. I believe you agree. "Seek good and not evil, that ye may live." Repent.

Prayer: Forgive us our sins. Hear our prayer, Oh Heavenly Father. Amen.

Thursday: Mercy Hosea 11:8-11

Hosea was a fervent evangelist, he warned. Warning is not necessarily negative. Justice may be cold and exacting among men. Some cannot get away from the "inexorable law". What is mercy? Mercy is justice seasoned with love—we keep the two together. Thus we put heart in law and life. There is no danger to law and order or of alienating one another here. I do not hold that we can escape the penalty imposed by God or men for evil thoughts and actions, but I do believe, yea, I know, that God will forgive and that, after we have proved the effectiveness of forgiveness, men will restore us in their confidence. It is one thing to "demand of" and quite another to be "benevolent toward". He that is the most benevolently inclined is likely to make the fewest demands. He that is merciful toward is apt to be kindly dealt with. What is your experience? Tenderness of heart may be abused by some, but we would be utterly miserable where there is none of it.

Prayer: Heavenly Father, give us vision to see the great possibilities in all Thy sinful children. Amen.

Friday: Pardon Hosea 14:4-9

I do not use the word "pardon" in a religious sense. It is creedal but not religious. "Pardon" is used loosely and without meaning in social intercourse and also specifically to soften the asperities of life and arrest separating tendencies. It is an appeal for human grace. It has political and ecclesiastical significance which may mean a great deal. Even so it does not change our governing motives; cannot cleanse the heart. "Forgiveness" is the word. The old prophets and Jesus set forth that "forgiveness" is the primary need of men. The Church is calling on the people to lay bare their real selves before God and receive His blessing. When we experience it there is ecstasy of joy—untellable. The perfunctory may exist in ministration but not in religion.

Prayer: Dear Father, to Thy mercy seat my soul for shelter flies. Amen.

Saturday: Restoration Amos 9:11-15

From desolation to restoration; out of the depths unto the heights; from judgment to salvation. These were the promises of God's messenger, Amos, if the children of Israel would cease their wickedness and put an end to their perfidy against one another. "You have ignored the Ten Commandments," said Amos. Are we today guilty? Strict moral rectitude is most desirable, of course, but it falls far short of the requirements of Jesus. Jesus requires more than monotheistic belief and personal uprightness. He requires love to God and loving good-will to men. The Beatitudes and the Sermon on the Mount are our standards. Were these standards not only intellectually assented to but actually lived we would soon be restored to "normalcy" in all aspects of life. There would be no welfare depots, no social convulsions, no class hatreds, no political corruption. Can you imagine what such restoration would mean? Christ and restoration are inseparable.

Prayer: Yea, all I need in Thee I find, O Lamb of God, I come. Amen.

Sunday: Righteousness Psalm 85:7-13

The effects of unrighteousness are so devastating that we wonder why there is such persistence in it. On the other hand, the effects of righteousness are so exalting and beneficial physically, mentally and morally that we wonder why it is not eagerly practiced. Why degenerate when it is possible to be up-standing in our own right? Human nature is a hard animal to control. But we've got to control it. How?

Through Christ. "Give us something new", some may say. Here it is, take it. That's very "new" to such, the evidences prove it. There are others who exult because Christ has changed their whole course of life. Where righteousness is, lawlessness is not. Where lawlessness is not, there is security. Where loving good-will prevails, there is peace. Through peace to recovery. The righteous face life with courage and death without fear. "Righteousness exalteth a nation." "Glory to God in the Highest."

Prayer: Rejoice the soul of Thy servant, O Lord, for in Thee do I trust. Amen.

STRANGE FISHERMEN

Emma Florence Bush, in "Zion's Herald"

Once upon a time a little boy went fishing with his grandfather, and a new fishing-pole. They went across the meadow, along a road, over a bridge, up a lane, over a rail fence into a valley, and came to the stream where grandfather had fished ever since he was a little boy.

Grandfather put the bait on the hooks, and pretty soon the little boy caught a small fish. Then he caught a larger one, then another and another.

"Ah," said grandfather, as he put the new bait on the little boy's hook, "I see another fisherman having good luck without any bait at all."

"Where?" asked the little boy.

"Up in a tree," said grandfather.

The little boy looked and saw a large bird, with a short tail and a long bill, and a suit of gray and blue feathers with touches of black and white. All at once, while the little boy was watching, the bird darted into the water and out again to the tree. He had a fish in his bill. He rapped it against a tree and then ate it.

"That is a Kingfisher," said grandfather. "He sees the fish in the water and dives in for it. He is so quick he almost always catches it before it swims away."

"There is another bird that catches fish," said grandfather, "but not with his beak. He catches them with his claws, which are long, curved, sharp, and rough on the under side. He is called the fish-hawk or osprey."

"Tell me about some more fishers," begged the little boy.

"There are the sea-gulls," said grandfather. "They live on the shores of the ocean and do their fishing there, or in the rivers that flow into it. But the most wonderful fisherman I know of is a spider."

"A spider!" exclaimed the little boy.

"Yes," answered grandfather. "This spider is a native of South Africa. It makes its home in rocky gorges where there are streams of water. It is very large—about four inches across when its legs are stretched out. It places itself at the edge of the water, anchors itself to a stone or a pebble by two legs, and spreads the others out on the water. There it stays, perfectly motionless, until a small fish swims underneath its legs. Then, quick as a flash, the legs twine themselves around Mr. Fish, and the spider has his dinner."

"I like to fish with a line best," said the little boy as he and grandfather wound up their lines and started for home with the fish they had caught, "and I like them best to eat when grandmother cooks them."

Home Education

"The Child's First School is the Family"
—Froebel

THE PERVERSE CHILD
Marion Brownfield

"Mrs. Baldwin is a charming woman except for a certain characteristic that never fails to surprise any one with whom she talks for any length of time."

"What is that?"

"When one expects her to be kind and sympathetic, she is cold and hard. There is a streak in her nature that seems foreign to her, and it repels people."

"Oh, you don't know Mrs. Baldwin. I must tell you about her childhood!"

"What has that to do with her peculiarly unsympathetic manner?"

"Her childhood explains it; at least it does to me. Mrs. Baldwin told me about it herself. Her older brothers and sisters had enjoyed many advantages that she could not have. Her family was prosperous at the time they were young, but when she came along, times were hard. Then again, the elder brothers and sisters, being more nearly of an age, had more in common and so enjoyed many good times together that she could not share. It was natural that the little sister should be left out quite often because she was 'too young', but it was the lack of sympathy that hurt the most. She tried not to care, but she did care. When she cried from loneliness, the family laughed at her, and she was hurt still more. Finally, she learned to mask her feelings. She learned to appear indifferent. This 'shell' that Mrs. Baldwin made and crept into as a sensitive child is what you speak of now as a surprising coldness!"

Unresponsiveness in a child is generally termed perverseness. When a child is perverse, the parent should think of more than what appears to be the difficulty of the moment. There is always a reason for lack of response or perverseness. If it is not a symptom of physical illness, it may result from some experience which needs careful counteracting, and it may involve a very important trait of character.

The perverse child may be jealous. Many a child is temporarily neglected for the new baby. Or, it may be the youngest of the family or the middle child who feels unfairly treated. A brother or sister may have been allowed a birthday party, given a special present or granted a privilege. Sometimes a girl is secretly unhappy because her mother seems to excuse her brother's faults but takes her to task for the slightest mistake. Sometimes a boy feels that his father is more severe with him than with his sisters. Perhaps some school study is hard and the child is competing with others who easily outdistance him. He may then assume a dislike for school, or his teacher, or be destructive of school books. He may even be tardy or run away. But this is

THE DWARFED NEIGHBOR

One noxious trait I fain would know,
And that is why some like to show
The sinful scars in folks they know.

With feverish tongue some folks will tell
Just how a neighbor slipped and fell,
But never of his virtues tell.

Forsooth a shame it seems to be,
That only scars some folks can see—
Which prove their hearts must
stunted me.

Mankind is made his scars to bear—
Indelibly he knows they're there,
Without a neighbor's lash to bear.

If neighbor's virtues one would tell,
Instead of sins of him who fell,
A tale divine would be to tell.

—Harry Troupe Brewer

Hagerstown, Md.

THE PASTOR THINKS

That it may be a hardship to keep
your troubles to yourself, but it is
well to remember what a blessing
that is to others.

—Now and Then

all because he feels ashamed and doesn't know any other way to meet the situation. Sometimes perverseness assumes the form of flippancy; it is the "I don't care" attitude.

In any case, much tact is needed to prevent the child from being handicapped for life. An indifferent manner is almost as fatal to success as ill nature. A very careful analysis of just why a child is perverse is necessary before a cure can be made. Almost always, though, affection and sympathy will lead the child to confide. Once the real basis of perverse behavior is discovered, a remedy can be sought and applied.

A mother who spent much time helping older sons with their studies suddenly realized that a young daughter felt "left out". She quickly adjusted matters by helping this child to "fix up" her room. A father who had required his young son to do more work than his daughters, told the son that he was "training for a man's responsibilities". And he won the son's co-operation by letting him learn to run the family car.

Jealousy, like some of the less common causes of perverseness, is easier to prevent than to cure. Parents should begin at the earliest possible moment to prevent the development of jealousy. They should be sure to be fair to all of the children, so plainly fair that there is never the least question in the mind of any boy or girl regarding that fairness. Besides this, the children should be taught to love each other. To tell them to do this produces little effect. Home life should develop affection naturally. If, from the very beginning of their association, brothers and sisters consider that each has a part in all the good that comes to any one of them, jealousy has little place in their home, and perverseness is not likely to develop.

"Anyone who has been in touch with all phases of education during the last generation, is well aware of the importance of the kindergarten movement. It is not a fad nor a luxury. It is a substantial unit in our educational program, and it more than justifies the money that is spent in it."—F. S. Harris, President, Brigham Young University, Provo, Utah.

If the public school kindergarten of your community has been closed because of lack of funds, why not try to get it reopened? Write to the National Kindergarten Association, 8 W. 40th St., New York City.

Children's Corner

By Alliene De Chant Seltzer

Did you ever eat really-truly Japanese wafers? Did you dream that you could make them in your very own home? And did you know that the Japanese tuck FORTUNES in them? Why not, therefore, have Japanese Wafers at the very next out-door meeting of your class, your Club, or you class at Sunday School? And instead of folding in a Fortune, why not use the name, address and birth date of one of our missionaries? Then, each guest could surprise his or her missionary with a birthday card! Of course, the missionary might not have the time or the money

to send a "Thank-you", but just to know that our missionary had received a surprise, would be "thank-you" enough, wouldn't it? Here's the recipe, copied from the "packet" of our Woman's Missionary Society and the Girls' Missionary Guild: $\frac{1}{2}$ cup butter, creamed; 1 cup sugar, mixed with the butter; 1 egg, well beaten; $\frac{1}{4}$ cup of milk; 2 teaspoons vanilla; 2 cups flour, 2 teaspoons baking powder, $\frac{1}{2}$ teaspoon salt, sifted together. Butter the pan on the wrong side. Bake from 8 to 10 minutes. Cut into squares, roll, and tuck in the "birthday". So here's "Japanese Wafer" greetings to all my boys and girls who want to interest your friends in surprising our missionaries on their birthday. P. S. Our Miss Carrie M. Kerschner, Secretary of the Woman's Missionary of General Synod, will gladly send you the names, addresses and birthdays of our missionaries, if you write to her, in care of the Schaff Building, 1505 Race St., Philadelphia. Enclose a stamped envelope in your letter, then she won't have to use hers.

Professor (in chemistry class): "Mr. Green, what can you tell me about nitrates?"

Freshman Green: "Well-er-um-oh, yes! They're a lot cheaper than day rates."

—Baptist Student.

Puzzle Box

ANSWERS TO—WORD SANDWICHES.
No. 29

1. C—our—T

2. S—cow—L

3. S—car—E

4. S—coo—P

5. S—can—T

6. D—raw—L

7. C—row—N

8. B—row—N

DOUBLE-TIED WORD CUBE. No. 61

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Across:

1. A term used in music (slow).

2. To be wide awake.

3. To send back or make payment.

4. Deeply soiled or dirt rubbed in or on.

5. An aquatic mammal.

Down:

Same as across.

A. M. S.

BOB-WHITE

The sun had dropped downward, far
out in the west,
Deep shadows were turning the
day into night;
Few birds were attuning their lul-
laby songs—
One wide-awake watcher called
clearly, "Good-night!"

"And who is this fellow, so loud in
his call,
When birds are in hiding, and
nested for night?"

"Why, surely you know me," he an-
swered surprised,
"I'm happy-boy partridge; they
call me 'Bob-white'."

"Oh, Robert," I answered, "you're
very polite,
Too timid and shy for a dashing
Bob-white!

Come often and gladden our hearts
with your call."

"I thank you," he whistled. "Good-
night, sir, good-night!"

—Ambrose M. Schmidt, D.D.

A landlord wrote to his tenant:
"I regret to inform you that my rent is much overdue. Will you kindly forward me a check?"

The prompt reply was: "I see no reason on earth why I should pay your rent. I can't even pay my own."

Jones had trouble with his car and stopped outside of a garage.

"You never would think that was a second-hand car, would you?" he said to the mechanic.

"No," replied the man, "I wouldn't. As a matter of fact, I thought you had made it yourself."

WHAT TO DO ABOUT SUNDAY SHOWS

By R. H. Martin, D.D., President
The National Reform Association

Under this title an article appears in "Motion Picture Herald" (March 16, 1935), the leading trade magazine of the Motion Picture Industry. It is a round table talk with theatre managers on "Opening Closed Sunday Towns" where Sunday shows are against the law. It was written by Joe Feldman, Advertising Director, Warner Theatres, Pittsburgh Division, and is a plain advocacy, by ingenious methods, of law evasion and violation.

Mr. Feldman advises against "recourse to the Courts" for two reasons. "In the past year hundreds of cases of this nature brought up in the Courts have resulted in the defeat of the theatre owners to open on Sunday." The law being against Sunday shows "the Court has no choice but to rule against the defendant."

"It has the effect of solidifying ministerial opposition and making them ready and eager to defeat any further moves on the part of the theatre managers."

The first move in the direction of opening, Mr. Feldman advises, is to be made with individual members of Council and the Mayor. He says: "It may take a lot of diplomacy and patience to swing the doubtful ones and to solidify your relations with the more liberal councilmen. But all the time you spend in this initial move is well spent. . . . You will find that in most cases as long as the mayor doesn't have to personally bear the brunt of fighting your Sunday battle, he will be inclined to favor your purpose."

When this job is done, he is next to contact the merchants and business organizations which, for financial reasons, he says, will usually be with theatre operators.

Saith the Honorable Mr. Feldman: "The first move in the direction of opening must be made as quietly as possible. Any publicity before you have definitely prepared the way will immediately crystallize opposition and make the going much tougher." Let us put his counsel more bluntly. "In your Sunday opening move you are making war upon the ministers and the Churches. But don't begin with an open declaration of war, as nations do when they open hostilities against other nations. Approach your enemy unawares. Steal upon the Christian ministers under cover of darkness and stab them in the back before they know the fight is on." A great sportsman is Joe!

The theatre manager is now ready to announce his first Sunday show. Saith this motion picture porch-climber: "Announce

FOOD FACTS

Did You Know That:

- Ice cream and fresh sea food eaten at the same meal do not necessarily mean harmful results.
- Honey is composed of two simple sugars—dextrose and levulose—both very readily assimilated.
- A leading circus uses 1,200 quarts of milk daily in feeding its retinue.
- A "non-smell" early Savoy cabbage has been developed at Cornell University.

These "food facts" are compiled by the Division of Consumers Information, New Jersey State Department of Agriculture.

immediately your Sunday opening, advertising it in a dignified way. Don't set your opening hour any earlier than 2 o'clock and be sure that your booking is one that can cause no possible criticism on the grounds of morality.

"It is more profitable in the end to book a picture of inferior drawing power than to try to cash in at once on a sexy attraction which may blow up all your carefully planned moves by creating public opposition."

What an utter lack of regard for the sacredness of the Lord's Day! As Satan fashions himself as an angel of light, so Joe would clothe the first Sunday show in a beautiful garb of morality and smuggle it into the Lord's Day. But once in and well established, the theatre manager can do as Satan does, cast off the angel garb, reveal his true self with horns, cloven hoofs and forked tail, and put on the "sexy" garb for which Warner Theatres are noted—anything that will enable the theatre manager to "cash in" on his Sunday shows.

Herein is revealed the true spirit and driving motive back of the movement for Sunday shows. PROFIT. Joe, we thank you for taking off the angel garb from the Sunday opening movement and revealing its true character.

To meet the pressure which he expects the ministers to make upon the Council and District Attorney, Mr. Feldman advises the theatre manager to have secured as many signers as possible of prominent citizens to a petition for Sunday opening, to wave before the public officials to dissuade them from performing their sworn duty to uphold the law.

If there should be a city ordinance against Sunday shows, persuade the Council to repeal it, or failing in this, prevail upon the Council to make it possible for the theatre manager to operate profitably in violation of the ordinance "by reducing the fine to a nominal sum, which the manager will then pay regularly every Sunday until the thing is forgotten and the District Attorney ceases to bring charges every week." Reverence for law doesn't beat in Joe Feldman's breast.

The ingenuity of this selective anarchist

in pointing the way to evade the law is not yet exhausted. The above failing, he still has "one ace left in the hole."

Let him conspire with the Mayor to close everything down tight.

"If the Mayor is very friendly with you persuade him to announce he will enforce to the letter the Sunday closing laws of your community or state—close down everything, including milk deliveries, gasoline stations, ice cream parlors, etc. Merchants and the public will raise a howl to the heavens. Pressure by the public on both ministers and Council will force the issue." Then in the sentence following Feldman throws off all pretense of respect for the law and becomes an open advocate of its violation. He says, "This method several months ago succeeded in opening the cities of Johnstown, Pa., and Washington, Pa., in spite of the fact that there is a state law forbidding Sunday shows."

Put on Sunday Benefit Shows tying up with the most powerful organization in the community and giving it a percentage—say 25%—of the admission fees. "This method has proved virtually sure fire and succeeded in opening up some of the toughest towns in Pennsylvania." He suggests the American Legion as an organization for the tie up and believes it will have sufficient political power to silence opposition. He even names as the Judas Iscariot organization the theatre manager conspire with, "one of the big Churches in need of funds" and believes it "unlikely that ministers will oppose because of the fact that they are very hesitant about raising a row against another religious body."

We do not believe this article represents the attitude of the entire Motion Picture Industry toward the Christian Ministry, the Church and the Lord's Day. Not a few of those engaged in this industry respect the Christian Sabbath and are against Sunday shows. For example, in Pennsylvania where at this writing legislation is pending to legalize Sunday movies, the Independent Exhibitors' Association of Eastern Pennsylvania voted opposition to Sunday shows, and, we are informed, the majority of the Independent Exhibitors of the state are against Sunday opening and for the Sunday closing law.

Nevertheless this article does reflect the attitude of a very large proportion of those engaged in this industry. Feldman is the official representative of Warners, one of the largest producing and exhibiting Motion Picture Companies—a company which boasts it has 438 theatres, 135 of which are in Pennsylvania, and this article in "Motion Picture Herald" which calls itself "the journal" of the industry. We, therefore, have the right to conclude that it has the approval of Warners and "Motion Picture Herald."

Christian Ministers, Churchmen, and Patriots of America! Will you accept the challenge of this article?

A LITTLE SCOTCH

Little Annette was always very devout in saying a prayer on entering Church. As she had been taught no special prayer for the occasion and her repertoire was known to be limited, she was invited to tell her mother what she said.

"I always pray," replied Annette frankly, "that there may not be a collection."

—Boston Transcript.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The Japanese cruise steamer Midori Maru, crowded with holiday passengers, collided with a freighter July 3 in Japan's Inland Sea and sank, with an estimated loss of 104 lives.

President Roosevelt was defeated in the House vote on utilities, July 2, by 258 to 147.

Exercises marking the centenary of the death of John Marshall were held in Phila-

delphia, July 2, by the historical society of Pennsylvania. A bronze tablet was dedicated to be placed later on the house where the Chief Justice of the Supreme Court died.

Mount Vesuvius spouted flames through a newly opened fissure within the giant crater of the volcano, July 3. Scientific observers at the Vesuvius Observatory spent the day assuring the populace of Naples that there was no danger.

Andre Citroen, the "Henry Ford of France", died in Paris July 3, at the age of 57. He was one of the foremost muni-

tions makers during the World War, and since the war did more than any one to popularize the automobile in France.

Delegates to the annual congress of the Esperanto Association of North America adopted a resolution at the close of their meeting in New York City, July 3, to recommend to the Post Office Department in Washington that a new stamp be issued in commemoration of their jubilee year. Joseph R. Sherer of Los Angeles, who has traveled and lectured in 47 countries in the last 11 years, was elected president of the association for 2 years.

The International Christian Endeavor held its convention in Philadelphia the first week of July. Among the speakers was Rev. Dr. W. A. MacTaggart of Toronto, honorary president of the Canadian Christian Endeavor Union.

The 40-hour, 5-day week for all civil service post office employees was endorsed July 3 by Postmaster General Farley.

Francis Biddle, chairman of the National Labor Relations Board, confirmed July 3 that he would retire from the Federal service and return to the private practice of law.

The restored home of Stephen Collins Foster was dedicated in Henry Ford's Greenfield Village at Detroit, July 4. It was moved by Mr. Ford from Pittsburgh. The 84-year-old daughter of the composer attended the ceremonies. Foster was born in Pittsburgh on July 4, 1826, and died in his 38th year after having produced about 200 songs and compositions.

"As an experiment" the League of Nations will broadcast every Friday in Morse code over its wireless its own news service on League activities, the secretariat has announced.

The Independence Day appeal of Emperor Selassie of Ethiopia for the United States to invoke the Briand-Kellogg Pact against Italy in her threatened African war was promptly rejected by President Roosevelt July 5. His reply recalled that the issue already was in process of arbitration by the League of Nations.

Helen Wills Moody won over Helen Jacobs 2-1 in the final round of the all-English tennis championships, July 5. Both are California girls.

Miss Agnes Samuelson of Iowa has been named president of the National Education Association at the recent convention of that organization in Denver.

A death list of at least 214, with additional thousands injured, was assembled July 6 as the nation counted the cost of its 159th birthday, July 4.

President Roosevelt signed the Wagner Labor Relations Bill and the bill to incorporate a national theatre, on July 5.

Joseph B. Eastman, the railway co-ordinator, selected 18 roads and some large banking houses for Senate investigation of railway refinancing.

Under the direction of the German Society for the Promotion of the Study of Medicine through trips abroad, 91 German doctors arrived in New York on July 5 to visit clinics in the principal cities. They will sail for home July 18.

Oliver Herford, author, illustrator and playwright and long renowned for his wit, died July 5 at his home in New York City. He was 72 years old.

Efforts to enlist youth of all nations in a movement to abolish armed conflict will be made under provisions of a peace plan formulated July 5 at sectional conferences of the International Christian Endeavor convention, held recently in Philadelphia.

A divorce was granted by the Appeal Court at Bucharest, Rumania, to Princess Elizabeth from former King George of Greece. The reason given was the King's desertion of his wife more than 6 years ago. Princess Elizabeth is a sister of King Carol of Rumania.

A call for a national convention in the fall to create a new third party "based on the principle of production for use", was approved and a sweeping platform

was adopted at Chicago, July 6, by 300 representatives of virtually all shades of "native American radical" opinion from more than 30 states.

The Supreme Court of Kansas held July 6 that "it is the right, if not duty", of the newspaper to publish facts and comments to enable "the electors to vote more intelligently" in regard to the records of public officers.

Ceremonies were held at Paris, July 6, at the Pasteur Institute in celebration of the 50th anniversary of Louis Pasteur's discovery of his serum for rabies.

Rain and the State Homestead Rehabilitation Corporation have removed all Kansas farm owners from relief rolls.

John D. Rockefeller, Sr., spent his 96th birthday quietly on his 500-acre estate at Lakewood, N. J., surrounded only by his closest relatives, on July 8.

Recent floods engulfed Changteh, China, when dikes on the Yuen River collapsed and a wall of water engulfed the city and surrounding countryside. An undetermined number of persons was drowned.

Soviet Russia is now garnering an abundant harvest. The grain crop yield total may be 10,000,000 to 15,000,000 metric tons higher than last year. There is enough food everywhere, even where this year's crop has not yet been garnered.

A heavy rainpour July 7 and 8 in northern New York, in the vicinity of Ithaca, caused the death of 22 and 8 missing. Many are homeless and the damage is put at \$10,000,000. Several thousand persons were driven from their homes as swollen creeks, rivers and lakes overflowed into the streets of Binghamton and Hornell.

ONE BOOK A WEEK

(Continued from Page 2)

were probably as far ahead of their contemporaries as he is ahead of them. But he goes farther and evidently seeks a united Church united also with the State. Well, they had just that a long time in Mexico, but I did not find that it worked well—nor in Spain, nor elsewhere.

Does not Mr. MacKenzie, in his zeal for "union", overlook the diversity inherent in the evolutionary process? Looking back over fifty years and witnessing the change that has come into the Church since my young manhood, I do not share our friend's conclusion that we had better give up and "rethink that *raison d'être* for a Church at all." If I may be frank, I do not find God anywhere very visible in Mr. MacKenzie's scheme and I am Barthian enough to believe that, in a true sense, the Church must be theologically as well as socially orientated, using the former term in its true sense.

We are plunged right into "The Church and Proletarian Movements", by David M. Cory. Quite in contrast to Mr. MacKenzie and in common with several of the other authors, he tells us that "invaluable service", on this front, has been rendered by the Federal Council. Mr. Cory reminds us that the Church has furnished some great leaders for social justice and wisely tells us that our clergy must pay more attention to their laymen rather than to simply get as far ahead of them as they can.

Pacifism is treated by Frank Olmstead, and he also finds progress at that point. John Elliott believes that the question of world peace, so far as Christian influence is concerned, waits upon the question of relations between State and Church.

In his treatment of "The Spiritual Impetus Toward Social Progress", Russell J. Clinchy finds it in devotion to Jesus. John I. Daniel likewise reminds us that the Church's business is that of "spiritualizing the conception of social regeneration"

and Herman F. Reissig gives some rather obvious but good advice as to preaching. Morgan Phelps Noyes frankly faces the question, "Does the World Still Need the Preacher?" Of course it depends on what preacher, but the main reason for the Christian message is that "at the bottom of every social and economic question . . . is the prior question as to whether or not life has any spiritual significance."

Everett Ross Clinchy, of the National Conference of Jews and Christians, pleads for a Church that can begin to bring up a generation which thinks in terms of "cultural pluralism", instead of "cultural monism".

Ah, I wondered if it would be here—"The Church Must Worship". C. Lawson Willard, Jr., leads us with the Psalmist who, when the world problem was too much for him, said, "I went into the sanctuary of God, then understood I."

Henry Smith Leiper, of the Federal Council and the Universal Christian Council, comes to the help of Mr. MacKenzie as he shows, in concrete terms, the gradual unifying of the Protestant (and Eastern) Churches on a world-wide scale.

Finally, Mr. Read takes us to Union Square, New York, and reveals to us the higher ideals of the communists. In contrast to it all "the Church appeared drab and colorless, if not socially useless." "Continued support of present-day amelioristic measures in place of a united program for complete social change will render religion helpless and futile."

As may be guessed by this review, this book is rather kaleidoscopic. There is considerable contradiction—at least in emphases; both close and loose thinking; optimism and pessimism; idealism and materialistic realism; at times historical perspective and at others a lack of it. In fact, I suspect that if these men got to grips together, they would often displace an older theological or ecclesiastical discussion by sociological or social divergencies. Indeed, there are occasional touches of dogmatism in the book and there is more diagnosis than constructive prescription. But while often confused by side issues, they all have the same splendid vision and objective. They assume the primary need of personal religion and they add to it a spiritual interpretation of the universe and human life.

Despite seeming disconnectedness, I was caught on the stream and was not lost in any of the rushes or the eddies. I have enjoyed the evening in the true sense of the word. No, I do not believe that Page's prophecy that the Church will repudiate them will be fulfilled. The future is theirs. The Church will not be "torn asunder" by them, if they keep their heads as cool as they do their hearts warm. May I venture to say that I was as them in mood, half a century ago, and I am with them now. May their short distance action not preclude the long view.

Charles S. Macfarland

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Rev. Ben Stucki, president of our Winnebago Indian School at Neillsville, Wis., was present at the sessions of the W. M. S. G. S. held recently at Greensburg, and was especially pleased to express his thanks to the women for having given a \$2,000 Gift Building Fund to the school, which was used toward the purchase of an adjoining farm. For years the school had rented this farm to raise food for the children, but during the early spring definite plans were made to build a large road

house on this land, so close to the Indian school. "Mr. Ben" was worried, for he knew what a menace this would be to the children and to the school, so he told his worries to Mrs. Leich, who paid a visit to the school at that time. Through her influence the W. M. S. G. S. presented this gift and thus prevented this menace to the school, and gave a fine acreage which was greatly needed for the raising of food.

A recent meeting of special interest held by the **W. M. S. of Salem Church, Allentown, Pa.**, took the form of a "**Cruise to Honduras**". For entertainment on ship-board, there were songs in English, French, Spanish and Mexican. After landing, we visited the station at San Pedro Lula. This we did with slides procured through Rev. Goetsch, education secretary of the Foreign Board of the Evangelical Synod. The talk accompanying the pictures was a descriptive one based on "Seed Sowing in Honduras", by Edith M. Melick. Refreshments introduced a social period during which our "passage money" was lifted. This was a really enjoyable evening for all who took the "Cruise".

Jane Addams, one of the most loved and real missionary spirits of our time, has passed on. Miss Addams dedicated her life to sharing the life of all classes and many races and nationalities. She found in the neighborhood of **Hull House, Chicago**, both the dark and sordid world that

is and the better world that is to be. Though much of her attention was given to the many details of a busy and crowded settlement house, her vision was always enlarging and developing through her practical and daily experiences of human need. Her whole life was consecrated to the service of her neighbors. She lately became interested in the great cause of World Peace. Why should the nations represented in the Hull House neighborhood be killing one another? She was influential in founding active women's peace organizations that have done much to spread peace propaganda and to show the uselessness of war. As her body lay in state at Hull House, from five in the morning until long through the night, rich and poor together, her neighbors, passed lovingly by her bier.

THE OHIO SYNOD DURING 1934

J. R. S.

The Parochial Reports of the 7 Classes of the Ohio Synod show a net growth in the communicant membership of 415 for the year 1934. Only one Classis reported a decrease, Northwest Ohio, of 28 members. The other 6 Classes reporting a growth amounting to 443 are: Central Ohio, 6; East Ohio, 130; Northeast Ohio, 81; Southwest Ohio, 57; West Ohio, 30; Lakeside Hungarian, 139.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sixth Sunday after Trinity. July 28, 1935

AMOS

(The Prophet of Social Justice)

Amos 7:1-17

Golden Text: Let justice roll down as waters and righteousness as a mighty stream. Amos 5:24.

Lesson Outline: 1. Malady. 2. Mockery. 3. Remedy.

Our study of Amos, as one of the representative men of the Bible, takes us into the Kingdom of Israel, in the eighth century B. C. During the long reign of Jeroboam II the northern nation had reached the height of its prosperity, but it had also sunk into the depths of iniquity. The high tide of material and political success had flooded the land with corruption. Religion was a hollow mockery of empty forms. Personal and social morality was at low ebb.

Into this corrupt land came Amos, the herdsman-prophet, denouncing sin and proclaiming doom. With him there arises a new type of prophecy in Israel. He is the first of a long line of marvelous men, the glory of the Jewish race, whose messages will never grow old, because they embody a profound insight into the character and will of God, and into the destiny of men.

The earliest prophets, according to the biblical record, were emotional enthusiasts who used music and dancing to achieve religious ecstasy (I Samuel 9:9). Then came men like Elijah, pious patriots who championed the cause of Jehovah with heroic courage. They were men of action rather than of deep insight and profound thought. But with Amos the prophets became great preachers. Their weapon was the word or the pen. Instead of performing marvelous deeds, they proclaimed eternal truths.

The home of Amos was in Tekoa, a little village overlooking the Dead Sea. In this barren region he had tended sheep

and gathered sycamore figs, the food of the poor. His life, thus, was rugged and full of hardship. No books taught him, and no school trained him. But from this unpropitious environment emerged one of the wisest and bravest men of history—a philosopher who had mastered some of the deepest truths of the universe, a preacher whose prose-poems still stir us, a prophet whose action inspires us, a writer who began a new era in the world's literature.

Whence do such men come? Where is the fountain of their wisdom, and the source of their fearless courage?

There is in every great man an element of mystery. Tekoa no more explains Amos than Nazareth accounts for Jesus. He was a child of his own age, deeply rooted in the soil of history. He knew what was going on in Hebrew lands, north and south. He saw that both Judah and Israel were unsound morally, decadent nations that would be an easy prey for their strong enemies. And he clearly understood the military menace of Assyria, whose ambition was to conquer and crush all the small Mediterranean kingdoms.

But adding up all these known factors does not give us Amos, the prophet. Something else is required to explain the man, his message and his ministry. That something is God.

Amos knew God. He communed with Him until his soul was on fire with God's own passion for justice and righteousness. It was the Spirit of God who gave to this lowly peasant a great message, and who kindled in his soul the courage that took him from his flocks and fields to the royal sanctuary at Bethel, as a flaming critic of national corruption and social iniquity.

What was his immortal message? We may be so familiar with it that we miss its wonder and glory. Since it first fell from the lips of Amos, in fiery words, it has become a permanent feature of religion. Other prophets have repeated and augmented it. Christ has crowned it with perfection. It has been heard throughout the world.

But it was a new truth when Amos pro-

claimed that Jehovah is a righteous God who demands social justice of men, that neither the profession of dogmas nor the performance of ceremonies can save an unrighteous nation from destruction. That stern message opened a new chapter in the history of religion.

That old message remains forever true, and is ever new. No nation has fully learned it. None has ever translated it into life. In our time it is the cry and call of God's prophets into a world full of social iniquity.

I. **Malady.** One day Amos came to Bethel and went into the royal sanctuary. The mere appearance of this poor peasant startled the fashionable congregation worshipping in its magnificent temple. But far more shocking were the words he addressed to priests and people. Never had they heard such a sermon. It amused some; and others, it angered. But they all agreed that no preacher had any business to talk like that in a sermon. Business and politics, they held, should not be taken into the pulpit. Let the preacher stick to his own last, which is religion.

But that is precisely what Amos did in his sermons. He proclaimed the true religion. And his proclamation began with a diagnosis of the malady of the people. They were sick unto death spiritually and morally, and there was none in Israel to warn them. Such faithful preaching is never popular. Ministers who covet popular acclaim must prophesy smooth things. But the true ambassadors of Jesus Christ will call men to repentance.

Nor did Amos deal with glittering generalities in his denunciations. He did not preach about Adam's sin, or the sinfulness of mankind. He was specific. He called evil things by their right name, and he spared none. Men and women, high and low, were guilty of flagrant transgressions.

That, again, was a most imprudent procedure. People will listen to a minister who talks about Original Sin or Total Depravity, but he must not become too personal and particular. "They hate him that reproveth in the gate, and they abhor him that speaketh uprightly." Men will readily agree that we are all sinners in general, who have come short of the glory of God, but they are less ready to learn in what particulars their individual and social lives violate the gospel of Jesus Christ.

Yet that is our supreme need. And we may well ponder the very sins Amos denounced, and ask whether they have been stamped out of our lives. Greed and lust, oppression and bribery ran riot in Israel. The love of money was the root of many evils. Its slimy and crooked trail ran through the entire social order. Amos saw it in homes and shops, in law courts and politics, in business and pleasure. Gold was the real god of Israel. Its worship debauched the rich and exploited the poor. Widows and orphans were its helpless victims.

The prophet knew that no social order can stand on such rotten foundations. It is doomed to fall. His dire predictions were tragically fulfilled. "The virgin of Israel" fell to rise no more. Social iniquity destroyed her utterly.

We, too, speak of America as a "virgin land", contrasted with older lands that are worn and weary. We are blessed above many. We have more vigor than they, greater riches, nobler opportunities, and, therefore, more solemn responsibilities. But we, too, shall fail and fall, unless we become great and strong in the fear of God and in the love of social righteousness.

II. **Mockery.** Amaziah was the chief priest of Bethel; the king's chaplain, as it were. This pompous and prosperous ecclesiastic was scandalized by the rude and bold preaching of this foreign peasant. He rushed to the king, bitterly complaining of the red radical who was preaching subversive doctrines in the hallowed precincts

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of the temple. "The land is not able to bear all his words," he cried.

The alarmed priest also plead with the stern prophet. He told him that he was violating all the sacred customs and traditions of his rich parish. "Go back to your Judean hills and farms," he said to Amos, "to your own people." That, in his opinion, was the proper place for such uncouth preachments, and not the king's chapel (7:10-13).

This outraged priest was perfectly sincere in his vigorous protest. Religion was flourishing in his parish. King and people supported the temple lavishly. Its services were crowded. Its sacrifices were numerous. Its ceremonies were gorgeous. What more could Jehovah ask? What else could His chosen favorites do to please Him?

Thus, their religion was a mockery and a mere travesty, and they were utterly blind to that fact. They thought that the strong God of their fathers was bound to protect them against every enemy, and provide for all their needs, so long as they scrupulously observed all the rites and ceremonies of their religion.

That, to Amos, was the darkest blot on the picture. Their very religion was their greatest illusion. Like a cloak, it hid their corruption from their eyes. But it aroused the prophet's fiercest indignation. In impassioned sermons he poured out his contempt, and God's utter hatred of such mock-piety. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies." We know that Jesus expressed similar convictions in His unsparring denunciation of the hollow religion of the Pharisees.

The greatest menace of religion is not heresy within the Church, nor atheism without. Religion never perishes from the intellectual mistakes of its adherents. But what becomes of religion when men substitute an empty formalism of creed or cultus for a life of righteousness? The form of godliness is always a minor matter. But the power of godliness, as Christ revealed it, must manifest itself in a life that is Christlike in its passion for social righteousness.

III. Remedy. That stern herdsman of Tekoa understood Israel's fatal malady, but he also knew the remedy. "Doom" was not his last word. He called the degenerate nation to repentance and promised them the pardon and favor of God.

What, then, was it that God demanded of Israel. "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you. Hate the evil, love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph."

Thus, in magnificent simplicity, Amos declared the will of God for all mankind, and the sure reward of keeping it. Finally, in a wonderful climax, he exclaimed, "Let justice roll down as waters, and righteousness as a mighty stream." That noble saying stands as one of the deathless summaries of true religion, pure and undefiled. When we learn to transcribe it from the Bible into our hearts and lives, the Kingdom of God will have come, when His will is done on earth as it is in heaven. Until that time we need men like Amos, faithful and fearless prophets of social justice.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 28—How Selfishness Reacts Upon Us. Gen. 27:1-3, 18-29; 32:9-11.

The Scripture references selected to illustrate this topic pertain to the Old Testament story of how Jacob by selfishness and deception cheated his brother Esau out of his birthright and how his treachery reacted upon himself. Jacob was a wily schemer and trickster. His very name means supplanter, and this word ex-

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presses his very nature, at least up to the time of his wrestling with God when his name was changed to Israel which means Prince of God. Perhaps in no other Old Testament character do we find such a mixture of good and bad elements as in Jacob. He seems to have been a loving and loyal son of his mother; he, later in life, became the father of the twelve tribes of Israel, he held communion with God and angels visited him, but he also had a streak of falsehood, of selfishness in him which marred the beauty of his life and brought him many and serious troubles.

Selfishness is one of the deepest and darkest and deadliest sins. It is the utter

perversion of the meaning and mission of life. It gives life a false standard, a wrong center, an unworthy objective. We were created in God's image, that is we are to reflect the mind, the will, the purpose of God in our lives. We are not to live for ourselves, but for God and for others. The moment our life becomes self centered we run counter to God's plan for us, and therefore we are out of harmony with God and man. It may be safely said that practically all our troubles and woes come upon us because of man's selfishness. It is "man's inhumanity to man that makes countless thousands mourn."

The selfish man lives in a very narrow world. He has exalted his ego and is concerned only about his own welfare and success. He will stoop to almost anything if he can further his own interests. He is full of envy, jealousy, hatred; all the finer and nobler qualities of the soul are suppressed in him, and he lives in a world of meanness and contempt.

But selfishness always acts as a boomerang—"Chickens come home to roost." "Whatsoever a man soweth that also shall he reap." We dig a ditch and fall into it ourselves. We are hung by the same rope which we bring to hang others with. Selfishness reacts upon our own personalities. It leaves a stigma, a stain upon our souls. It robs us of peace, joy, satisfaction. It magnifies ills and minimizes kindness and goodness. It does violence to brotherhood. It destroys the fellowship. There is always a time of reckoning. Nothing is quite so certain in life as judgment. It comes sooner or later. Selfishness gets its dues in due time. The avenger eventually overtakes the evil doer. The selfish person will suffer for his selfishness. Many instances could be cited from history and from actual experience to verify this fact.

Therefore banish selfishness out of your lives. Do not work for self. Do not "look out for No. 1." Jesus never did. He is our example. Unselfishness is sure to win in the end. Those who sought things for themselves and who thought only of themselves, have long since been forgotten, but those who forgot themselves and lived for others and for God will be remembered as long as man remains. Selfishness is essentially weakness and cowardice. Unselfishness is strength and heroism. The one leads to destruction, the other to glory. "Seekest thou great things for thyself? Seek them not." God giveth grace to the humble; "He that exalteth himself shall be abased and he that humbleth himself shall be exalted." This is not the way of the world, to be sure, but it is the way of Christ, and that way is the only right way.

OBITUARY

THE REV. BELA CSONTOS

Rev. Bela Csontos, pastor of the Hungarian Reformed Church at Lorain, O., met with a tragic death in an automobile accident early Saturday morning, June 29. Rev. Mr. Csontos and his wife and two children had been attending the convention of the Hungarian Federation at Ligonier, Pa., and were on their way to their home when the fatal accident occurred. Mr. Csontos met with instant death; his wife was seriously hurt and is at present in the hospital at Lorain. The youngest of the children, a son, received slight cuts in the face, while the oldest, a daughter, escaped without injury. The accident cast a deep gloom over the entire community.

Mr. Csontos was born in Hungary and prepared for the Christian ministry in the Theological Seminary of the Reformed Church at Budapest. For some time he served as private secretary to Bishop L. Ravasz of Budapest. He came to America in 1927 and took charge of the Hungarian

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mission at Vintondale, Pa., under the care of the Board of Home Missions. A few years later he succeeded Dr. Francis Ujlaki as pastor of our self-supporting Hungarian congregation at Lorain, O. For several terms he also served as the president of the Lakeside Hungarian Classis. He possessed excellent qualities of mind and heart which peculiarly fitted him for the work of the ministry. He was greatly beloved by his brethren and by his congregation. The funeral services were held in the Church at Lorain on the afternoon of Wednesday, July 3. It was largely attended, and the spacious Church could accommodate only a portion of the vast assemblage. The services were in charge of Rev. Tibor Toth of Elyria, a near neighbor. The Hungarian sermon was preached by Rev. Alexander Hegyi of Carteret, N. J., an intimate friend, classmate and roommate of the deceased. The English sermon was preached by Dr. Charles E. Schaeffer, the general secretary of the Board of Home Missions. Other brethren took part in the service. There were 42 Hungarian ministers present and many organizations were represented which brought verbal tributes through their representative. Mrs. Csontos could not attend the services but a private wire from the Church to her room in the hospital made it possible for her to hear the whole service. Amplifiers had also been provided so that the large crowd outside the Church heard the service.

Rev. Mr. Csontos was born in 1898. He attained the age of 37 years. There remain his widow and two small children and a large host of friends who knew and loved him while he lived in their midst.

—C. E. S.

THE REV. FREDERICK MAYER, D.D.

Frederick Mayer, son of Frederick and his wife, Frederica Rosina Mayer, was born in Zanesville, O., Nov. 13, 1856. He was baptized in infancy by Rev. Mr. Zurmuehlen, pastor of the Lutheran Church, of which his parents were members. In 1860 the family moved to Buffalo, N. Y., and two years later to Ebenezer, a short distance from the city. Here the boy grew into young manhood. At the age of 8 he was pressed into service to help support the family. Born of pious parents and raised in a Christian home, the first duty was devotion and loyalty to the home. During these years he often felt he should be in school. From early childhood he wished to be a minister. Many difficulties were in the way, but he never gave up hope. He says, "My mother prayerfully fostered my

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aspiration." When the Reformed Church began work in the community, his parents joined the Church and the son was confirmed in 1877 by Rev. Mr. Heberle. He entered the Mission House College at Sheboygan, Wis., in 1877, and completed his course in 1881. In September of that year he entered Heidelberg College for one year and the following September he entered the Theological Seminary and graduated in 1884. According to his autobiography he did careful financing and had developed a discriminating sense of values. Hard and faithful work had carried him through and became to him the price of success. He left his past career with an invincible determination to be at his best and to do his best as God showed him.

He was examined by a Committee of Tuscarawas Classis consisting of Revs. E. M. Beck, J. V. Lerch and S. C. Goss and licensed July 9, 1884. He accepted a call to St. Peter's Church, Apple Creek, Ohio, and was ordained and installed July 20, 1884, by a committee consisting of Revs. E. M. Beck, J. J. Gruber, and E. G. Williams. In connection with his regular work he supplied part of the Black Creek Charge. This added greatly to his already arduous work. While in this field valuable material progress was made but the greater work was in uniting divergent elements, restoring the spirit of peace. The people soon found in the young minister an interpreter of the gospel of healing the wounded heart. The membership was greatly increased and the people of his first adventure love him still.

He accepted a call to the First Church, Youngstown, O., and entered upon its work April 28, 1891. He met here a difficult situation arising from customs and ideas foreign to the American Church life, irreconcilable ecclesiastical elements, the

transition of language, later the relocation and the erection of the present beautiful building and the organization of a membership which had grown from 300 to 700 people. In this process of elimination and the creating of a unified, harmonious group of people which have taken their place among the first Churches he "relied upon the Grace of God" but with that went a carefully formed judgment, deliberation, clear conviction and a will to peace. He had received calls from larger Churches but declined them all, believing a difficult work was yet to be done which God and he could do. He conserved in a marvelous degree the original families and their children; he widened his field far beyond the limits of language and denominational constituency. He combined the essential elements of pastor and preacher. Clear understandable preaching of the love of God, touching the hearts of people and a human feeling for people took him into all parts of the city to bring help and comfort. During the fifty years of his ministry he preached 5,021 sermons, baptized 1,185, received into Church membership 1,500, married 857 couples, conducted 872 funerals. He was the prime mover in the organization of St. Paul's Church and co-operated in the organization of two other of our Churches.

The honorary degree of Doctor of Divinity was conferred upon him by Calvin College in 1889 and by Heidelberg College in 1905. Dr. Mayer was a student during all his ministry. He kept his intellect constantly renewed by communion with the best in the past and a familiarity with and an interest in contemporary movements. Though his hair was like snow, he never grew old. A man of retiring manner, with a hesitancy in asserting claims or asking for places, yet because of the soundness of his judgment and the dependability of response to every duty the Church at large called him to numerous positions. He served as president of three different Classes, elected delegate to General Synod to 7 meetings, twice president of Central Synod, fraternal delegate to the Ohio and the German Synod of the East, president of the Board of Trustees of Calvin College, member of the Board of Home Missions of the Synod of the North-West from 1899 to his death, secretary of the Board from 1899 to 1911 and its president from 1911 to his death, member of the Foreign Mission Board from 1910 to his death, trustee of the Mutual Aid Society of the Reformed Church, honorary vice president of the Society for the relief of ministers and their widows, vice president of the Christian Endeavor Society of the Ohio Synod, 2nd vice president of the General Synod in 1917.

Dr. Mayer was united in marriage July 5, 1887, with Miss Carrie A. Miller. To this union was born three sons and two daughters. Those of the immediate family who survive are: Mrs. Carrie A. Mayer, Miss Frederica, Dr. Nevin C., Mrs. Esther A. Nauenschwander, Mrs. Olga Yost, Attorney Frederick, Jr.; also 8 grandchildren; one brother and two sisters.

Dr. Mayer resigned as pastor of the First Church June 15, 1932. Since then he preached occasionally, enjoyed his library, current literature, and the quiet of his home. Upon his resignation the consistory elected him pastor emeritus. His decline was a gradual process up to within a few weeks of his going. Fully conscious of the approaching end, he talked about it calmly and confidently as a child anxious to go home. In the presence of all members of the family, the writer administered the Holy Communion. Three of his precious hymns were read a few hours before his going and at three o'clock June 20, he slept and seemed as one "who wraps the drapery of his couch about him and lies down to pleasant dreams," at the age of 78 years, 8 months and 14 days.

A service for the family was conducted at the residence by the writer, assisted by Rev. E. D. Wettach, D.D. In the presence of a large gathering the public service was

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held at 2 P. M. in the First Church. The service was in charge of Rev. A. D. Wolfinger, D.D., who read the personal sketch of the life of Dr. Mayer. Rev. Roland Luhman, pastor of the Church, read the scripture, Dr. Orris W. Haulman offered the prayer, Rev. D. Hagelskamp, D.D., and Revs. E. A. Kielsmeier, L. J. Rohrbaugh, and John Gieser gave brief addresses. "Rock of Ages," "Jesus, I Live to Thee," and "Face to Face" were sung by the choir. A large body of ministers attended the service. Burial was made in Oak Hill Cemetery, the service being in charge of Rev. N. B. Mathes, D.D., and the writer. Two baskets of flowers remained on the grave and all other baskets and designs were placed upon the graves of former members buried in the cemetery. Thus ended a good and a triumphant life.

—A. D. Wolfinger.

AARON A. BUSHONG

Aaron Allen Bushong died at his home, near Woodstock, Va., Tuesday, June 18, 1935, having been in failing health for the past year. He was the son of the late John M. Bushong, and a member of one of the most prominent families in Shenandoah County. He was born April 29, 1863, attaining the age of 72 years, 1 month, and 19 days.

Mrs. Bushong passed away March 23, 1934, she and Mr. Bushong having gone through life together for 46 years. Their only child, Mrs. Katie Shrum, died suddenly three years ago.

In early life Mr. Bushong became a member of the Reformed Church. During the World War he transferred his membership from St. John's Church, Harrisville, to St. Paul's, Woodstock. During his membership in these two congregations he held a number of responsible positions. He was a regular attendant of the services in the sanctuary and took a deep interest in work of the Church at home and at large.

Surviving Mr. Bushong are two granddaughters, Misses Dorothy and Ruth Shrum, and two brothers, Messrs. W. A. Bushong, Harrisville, Va., and Mahlon Bushong Manassas, Va.

Funeral services were held June 20 at his home and continued in St. John's Church, Harrisville, Va., in charge of his pastor, Rev. J. B. Frantz, assisted by Rev. Charles E. Robb, Toms Brook, Va., and the Rev. Wm. H. Causey, D.D., of Winston-Salem, N. C., a former pastor and intimate friend of the deceased. A large

number of friends and neighbors gathered to pay their last tribute as he was laid to rest beside his wife in the family plot in Harrisville Cemetery.

—J. B. Frantz

MATTHEW W. GILLAND

Grace Church, Greencastle, Pa., suffered a distinct loss in the death of Matthew M. Gilland on May 31, at the age of 83 years. He was the son of Thomas and Susan Conrad Gilland. Was born in Antrim Township, Franklin County, and here he lived until in 1919 he moved to Greencastle, a few miles away.

Mr. Gilland was married to Miss Elizabeth Garman. To this union were born three children, by whom mother and father are survived, the mother having died in January, 1926.

In early life Mr. Gilland taught school for a few years, then turned to farming. For six years he served his community as a Director of the Schools.

He was first a member of Heidelberg Church, Merion, Pa., but in the year 1900 transferred his membership to Grace, Greencastle. He became a Deacon in Heidelberg Church in the year 1892 and an Elder in 1897. Soon after moving to Grace Church in 1900 he was elected to the office of Elder. In this capacity he served until in January, 1933, because of blindness, he asked that another take his place in the Consistory. The request was granted, and he was elected Elder-Emeritus. For a number of years he was a member of the choir and president of the congregation. Frequently he represented the Greencastle Charge at the meetings of Mercersburg Classis and the Synod of the Potomac, and was a delegate to the General Synods.

In 1919, Mr. Gilland was elected Treasurer of the Mercersburg Classis, which position he held until the time of death.

All of these positions of trust he held with great faithfulness and devotion. To the very end he maintained a lively interest in every phase of Church activity. Several operations upon his eyes a few years ago were unsuccessful, leaving him totally blind. The fine way in which he bore this affliction bore additional testimony to his strength of character.

Funeral service was conducted from the home on Sunday evening, June 2, at 6 o'clock, by G. Ermine Plott, minister of the Greencastle Charge. Interment was made in the Cedar Hill Cemetery, Greencastle.

—G. E. P.